# "The Great Reformation"

## A GREAT MISTAKE

Pomeroy, Everett

# "The Great Reformation" A Great Mistake

"His liberal soul with every sect agreed,
Unheard their reasons, he received their creed."
*Crabbe.*

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**Nihil Obstat**

REV. JOSEPH C. SASIA, S. J.,
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P. W. RIORDAN,
Archbishop of San Francisco.
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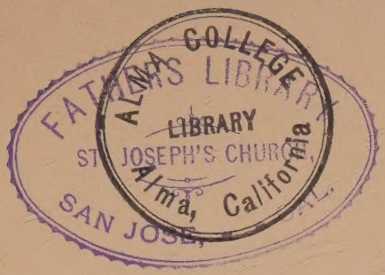


# CONTENTS.


| | Page |
|---|---|
| Introduction | vii |
| Unity | 1 |
| Infallibility | 31 |
| The Primacy of Peter | 54 |
| The Supremacy of the Popes | 68 |
| Papal Infallibility | 95 |
| The Bible | 108 |
| The Holy Eucharist | 137 |
| Of Communion in One Kind | 163 |
| The Holy Sacrifice of the Mass | 167 |
| The Sacrament of Penance | 182 |
| The Blessed Virgin Mary | 208 |
| Purgatory and Prayers for the Dead | 231 |
| Indulgences | 246 |
| Misrepresentations by Protestant Missionaries and Others | 259 |
| History Since the Advent of Protestantism | 287 |
| Conclusion | 325 |

# PREFACE.

Two words that begin with the same letter. The first a negative, the second a positive. The first a small word, the second a giant. The small word contains one more letter than the large word, which is in the nature of a surprise. The small word is with poor reason written with a large letter, the large word with good reason with a small letter. Protestant—prejudice: are the "Siamese Twins" in words that have dined and supped with thousands, the former acknowledged with pride, the latter undiscovered at the festive board, invisible at the library table.

We ask the former—in the plural—to divest themselves of the latter quality of mind, that they who have spent part of a life-time in gazing upon one side of the shield, may with us contemplate for a brief period the beauties of the other. No opinions so stable as those early formed, which is both a help and a hindrance for we should never be averse to a reversal of our former judgment, if that judgment be found under the scrutiny of a greater searchlight, to have been ill-formed.

Protestants have received their religious opinions and beliefs from their own teachers which is but fair, but their investigations along the line and within the realms of catholic truth have generally been conducted under the same teachers, which is manifestly unfair. In the hope that many candid minds, hitherto familiar with

one side only, will here find reason for a reconsideration of the subject, and if not satisfied will continue their quest in other books, till certainty shall result—for one cannot well be satisfied with less where eternity is at stake—this book is written.

One cannot well be accused of undue haste in rushing into print who has—though in small degree—borne the heat and burden of the day for five and thirty years since first the light of a new day shot its golden rays over the somber mountains of doubt, bringing the old faith, ever new, as a season of clear shining after rain; a welcome and a glad surprise.

It cannot well be wrong to give one's reasons for being right. In the pages following the endeavor will be to show that the much heralded "Great Reformation" was a great, a fatal mistake, because it sought the reformation of the doctrines revealed by God himself, rather than reformation of the lives of those for whose ultimate salvation the doctrines had been revealed.

A great mistake, because through the rejection of all authority in the person of an infallible head, they withdrew from that unity enjoined by the Saviour of men and which, for them, resulted in the downfall of all authority and order in religion. Also by the further great and fatal mistake made in the introduction of a novelty styled "Private Judgment"—the herald of the coming sects and cults—by which the world was flooded with an army of self-appointed fallible explainers of an infallible book, whereby all certainty regarding the book's true meaning was for them forever lost.

The separate counts in the indictment of "The Great Reformation," will be specialized in the chapters following. It should be kept in mind that it is the undoubted right of all to criticize the principles, and beliefs, of their opponents so long as they keep to the truth, and no longer. This will be illustrated in the chapter entitled "History Since the Advent of Protestantism." In the chapter treating of the Misrepresentations by Missionaries and others, the subject of Charity will assume prominence.

It should be remembered, too, that we are fighting principles, not people, and in this, we but follow the precept of St. Augustine, which says: "Love men, but kill their errors." So while we can give protestantism no favorable mention, we respect and esteem those protestants who in perfect good faith—notwithstanding the clogs of their prejudiced and circumscribed environment—are doing the best they know for the glory of God and the salvation of souls. In that day when the secrets of all hearts shall be revealed, the charity of catholics for their separated brethren will be found as wide as earth's boundaries, as vast as the heavens.

Sincere thanks are here returned for the excerpts taken from many distinguished writers, and notably those citations from protestant pens which—without their intention—have admirably served in substantiating the truth and reasonableness of the catholic position.

Our obligations are also acknowledged to the San Francisco Monitor, for many excellent quotations from its columns.

To the learned Jesuit author Father Sasia of San Jose, Cal., great appreciation is due for many helpful suggestions.

THE AUTHOR.

# INTRODUCTION.

The English speaking people having been since the "Great Reformation" to a large extent protestant, it naturally follows that English literature should be also largely protestant.

The books of history or travel, which you take from the library shelves, the magazines and pamphlets, which you take to the seashore, the books in the public schools, together with that great former of public opinion, the press, are all in tone and spirit unmistakably protestant. The English dictionary, upon close inspection, proves to be like the others named, a protestant book.

The world which at the fall of the Roman Empire had lapsed into barbarism, had, with the coming of the Christian faith, received a greater illumination from the feeble rushlight of the catacombs which, with ever expanding and intensified brilliancy penetrated the dark corners of the earth, and in place of the classic splendors of a civilization under pagan rule, brought Christian civilization and the healing of the nations in its beams.

The immensity of the work, of converting and civilizing a world, cannot be rightly valued by those who have received its benefits as an inheritance only. For centuries the Church Universal had striven with ignorance and pagan superstition, with vice and irreligion, and had suffered repeated spoliation at the hands of covetous and barbaric princes; when at last with the passing of the fanatical Lollards, she had been led to

hope for a season of well merited rest—protestantism took its rise in the rebellion of the Monk Martin Luther.

In Luther's taking refuge under the sheltering arms of the German princes, was made manifest the prudence of the unjust steward. With the moral and financial support of the temporal power assured, his appeal was largely to the dissatisfied and inconstant who were filled with enthusiasm at the contemplation of a religion that not only possessed the charm of novelty, but promised much in the emancipation of the mind from the restraints of the old time authority, and in the suppression of practices humiliating to pride, which made the yoke of service to the Master uneasy and the burden the reverse of light.

As usual with reformers, the cry was mostly of corruption, and reliance was largely placed upon the use of irreverent and revolutionary language interspersed with the rough, coarse humor of the time which, as we read, Luther himself did not disdain to use. At the outset Monasticism was singled out as presenting the most favorable target for this kind of warfare.

### THE MONKS.

The "reformers" accordingly brought, from the centuries long past, the life history of the Monks, and placed them on trial. It is easy to find fault with the past; safe to abuse the dead whose bones have mingled with the dust of ages gone by. A trial in which one side only is argued is the precursor of conviction.

The pictures of the Monks, of the centuries prior to

"The Great Reformation," drawn by protestant pens pointed with satire and dipped in gall; at first a hideous distortion, by succeeding artists enlarged and further embellished, are still on exhibition as true likenesses of those noble men, who, in toil and fasting, in their rude and comfortless monasteries, kept trimmed the lamp of Christianity, and the light of learning and civilization burning, in the early ages of the Christian faith.

Concerning the lives of the Monks, the researches of Doctor Lingard, from the opportunities at his disposal for investigation together with his acknowledged fairness, entitle him to be considered a reliable authority. He says:[1] "To secure the correct living of their disciples, the monks had adopted the most effectual precautions which human ingenuity could devise. The necessity of mortifying every irregular inclination was inculcated both by precept and example. The sobriety of their meals, and the meanness of their dress, recalled to their minds that they had renounced the world and had dedicated their souls to the service of God.

"The gates of the convent were shut against the intrusion of strangers, visits of pleasure were forbidden, and the monk whom the necessities of the community forced from his cell, was constantly attended by two companions.

"To the precautions of prudence were added the motives of religion. The praises of chastity were sung by the poets and extolled by the preachers. Its votaries were taught to consider themselves as the immaculate spouses of the Lamb, and to them was promised the

1 Anglo Saxon Church. Lingard, p. 80.

transcendent reward which the book of Revelation describes. But where thousands unite in the same pursuit, it is impossible that all should be animated with the same spirit or persevere with the same resolution.

"Of these recluses there were undoubtedly some whom passion or seduction prompted to violate their solemn engagements; but the unsullied reputation of an immense majority contributed to cast a veil over the shame of the weaker brethren." In another place the same author says: [2] "In the monastic establishments of the earlier centuries, the most sublime of the Gospel virtues were practiced; even kings descended from their thrones and exchanged the scepter for the cowl."

Historian Hassall informs us that [3] "in the monasteries in Gaul A. D. 486, piety and learning secured a home, and they became strong enough to triumph over lawless violence. No institutions of that time could compare in sound usefulness with the monasteries which sprang up all over Gaul and Germany, and taught the people the elements of agriculture as well as the ordinary arts of civilization. In the monasteries of these countries and throughout the civilized world was to be found all the education and knowledge which then existed."

The historian Hume says: [4] "It is rare, that the annals of so uncultivated a people as were the English, as well as were the other European nations after the decline of Roman learning, have been transmitted to posterity so complete and with so little mixture of falsehood and

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2 Ibid. p. 86.
3 "The French People," p. 24.
4 History of England, Vol. II, p. 507.

fable. This advantage we owe entirely to the Church of Rome, whose clergy founding their authority on their superior knowledge, preserved the precious literature of antiquity from total extinction. In the collection of letters which passes under the name of Thomas A. Becket, we see how familiar all the ancient books were to the dignified churchman of that time, and consequently how much that order of men must have surpassed all the other members of society."

[5] "The Anglo Saxon monks of the seventh and eighth centuries were," says Doctor Lingard, "men who had abandoned the world through the purest motives, and whose great solicitude was to practice their profession. They refrained from the use of flesh, wine and beer, refused the assistance of slaves, and with their own hands cultivated the deserts that surrounded them. In investigating the manners of a class of men who lived in a remote period, it is difficult to restrain the excursions of the fancy; but if passion be permitted to guide the inquiry, possible are frequently substituted for real occurrences; and what might have been the guilt of a few individuals, is confidently ascribed to the many.

"If in the theology of the monks [6] 'to patronize the order was esteemed the first of virtues,' if they taught that [7] 'the foundation of a monastery was the secure road to heaven,' and that [8] 'a bountiful donation would efface the guilt of the most deadly sins without repentance,' they were undoubtedly the corruptors of morality, and the enemies of mankind. But of these doctrines no

5 "Anglo Saxon Church," p. 890-1.
6 "Hume's Hist. Eng.," pp. 42-77.
7 "Reflect. on Popery," p. 31. Sturges.
8 Henry, Vol. IV, p. 299.

vestige remains in their writings, and we have yet to learn from what source their modern adversaries derive the important information."

The "Venerable Bede" taught that "no offering, though made to a monastery, could be pleasing to God, if it proceeded from an impure conscience." The Council of Calcuith taught that "repentance was then only of avail, when it impelled the sinner to lament his past offences, and restrained him from committing them again." "The man," say the prelates at the Synod of Cloveshoe, "who indulges his passions in the confidence that his charities will procure his salvation, instead of making an acceptable offering to God, throws himself into the arms of Satan."

Such were the plain and uncompromising teachings of the Monks of the Early Ages of faith, whom such writers as Sturges, Henry, Lord, D. Aubigně, Goldwin Smith and others, knew only through the partisan testimony of their most bitter enemies. Up to the time of "The Great Reformation," the Monks were feeding the poor at their monastery gates and were busily engaged in making, with pen and many colored inks, those beautifully illuminated copies on parchment of the Sacred Scriptures, for which the Anglo Saxon and Irish Monks were so justly celebrated.

But for all that has been, or can be, said in their favor, it would be unwise for any friend of the Monks to deny that they were guilty of being among those whom our modern brethren are accustomed to disparage as being men of one idea. No refutation of this charge will be attempted, and it is admitted that in the furtherance of that one idea, they alike toiled, rested and took

necessary refreshment. From their comfortless pallets, at the call of the chapel bell, they rose a long time before day, to hear or say Mass, and to chant the psalms of David.

If, in the fields, they followed the plow or cleared the forest's tangled growth, led forth, at morning's light, the flocks and herds to pasture; it was for this one idea. If, in the Scriptorium, they labored with the pen, writing often in letters of gold the Bible, word for word, sketches made of landscapes beautiful for the margins of their Gospel Books, or, in the fields without, sought inspiration where wild flowers bent their heads in stately compliment to each passing breeze that, in its wake, brought songs of countless happy birds whose delight in sounding the praise of God without the dim old chapel's cloistered walls, rivaled successfully the greatest efforts of the Monks within—this, also, was for the one idea.

If they taught the youth, entrusted to their care, the holy faith and other general learning in the fields of science and of art, as far as was then known, the secret of their unfailing patience with restless inattention and mediocrity in attainment, was the all pervading one idea. As the water from an upland spring winds, as a thread of silver, through the greenery of the meadows far below, giving life and freshness to the ferns and flowering plants that spring into life along its banks, this one idea was, to the Monks, the source and mainspring of their actions and their life. And this one idea was the love of God, and the love of man for His sake.

An anonymous writer, about the year 1591, thus

describes the Monks on the eve of "The Great Reformation." [9] "The Monks taught and preached the faith and good works and practiced the same both in word and deed; not only within the monasteries but all abroad without. . . . They made such provision daily for the poor and needy, that very few lacked relief. Yea, many of them made hospitals and lodgings wherein they kept a number of important persons with all necessaries for them, besides the great alms they gave daily at their gates. Yea, no wayfaring person could depart without a night's lodging, meat and drink.

"They taught the unlearned; yea, the poor as well as the rich. There was no person that came to them heavy or sad, that went away comfortless. They never revenged themselves of any injury, but forgave it freely upon submission. And if the price of corn had begun to start up in the markets, they made thereunto with wainloads of corn, and sold it under the market price to poor people to the end to bring down the price thereof. If the highways were tedious to the passengers that sought their living by their travel, their great help lacked not towards the repair and amendment thereof.

"If any poor householder had lacked seed to sow his land, or corn or malt, before the harvest, and come to the monastery, he should have had it until harvest. Yea, if he had made his moan for an ox, horse or cow, he might have had it on his credit."

"It might be objected," says Doctor Gasquet, "that this is a fancy picture drawn after date; but not merely

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[9] "Henry VIII., and the Eng. Monasteries," Gasquet, Vol. II, p. 500.

is it the work of one who well remembered the ancient days, but it agrees entirely with the declaration of Robert Aske, written half-a-century before, to say nothing of many other cotemporary testimonies and well ascertained facts."

Sir Thomas More in his "Apology" says: "I myself, see sometimes so many poor folk at Westminster at the doles, of whom so far as I have ever heard, the Monks are not wont to send many away unserved, that I have for the press of them been fain to ride another way."

Before the advent of the protestant historian, the common fame of the monasteries was that of eleemosynary corporations, and that the Monks themselves were in the van in all learning and the peaceful vocations of life. When protestant historians search the annals of the Monks, and dig and delve among the dusty tomes of an almost forgotten lore, it is, that Christian resignation may not fail them at finding there some records that might likely shun the blaze of noon. They could not seek a better source for their purpose. The writers of the Monkish Chronicles, were the brethren of the order, and it was never their custom to trumpet their own praise; to do good works was the distinguishing characteristic of each day's occupation, the sum total of which remains unwritten; *but,* were there among them a weak and an offending Brother; the record of his misdeeds, in their entirety, stood boldly out upon the page—an ink-spot—on white parchment,—that all the brotherhood seeing how, and by what means, he fell, might, by the reading of it, take warning and flee from a like temptation.

Were twenty to be asked concerning the distinguishing qualities and acts of the several Apostles, a moment's thought might be necessary before replying, but were the question raised anent the betrayal of the Divine Master, the answering chorus would be instantaneous. So stands out from a quiet and unnoticed background of good deeds a single act of crime. So the act of one false brother, may serve to cloud the fair fame of an entire order, whose members were, not least, among the noblest of men.

Considering then that the good deeds done by the Monks of old have, by the world outside the Catholic Church, been mostly forgotten, and themselves, by their irreverent adversaries, sufficiently caricatured: Why may not the historian and the artist allow the dead to rest, and assist in preserving the memory of their good deeds; allowing their evil deeds—if it be granted they had any —to remain in the obscurity of the tombs that hold their bones.

### THE ENGLISH INQUISITION.

Considering the number of pages in history which are available for a description of the cruelties of the Spanish Inquisition, it is surprising that so small a space should suffice for a narration of far greater cruelties perpetrated in the English Inquisition. The Spanish Inquisition was instituted, largely, for the punishment of such crimes against the state as would ordinarily be amenable to criminal courts; the English Inquisition for its object had the uprooting from the land

of that faith which, in the early centuries, had received its establishment at the desire of the Roman Pontiff.

Fines, imprisonment, death, the trinity of punishments in unity with this settled purpose of the "reformers." The protestant writer, John Richard Green says: [10] "As the royal policy disclosed itself, as the Monarchy trampled under foot the tradition and reverence of ages gone by, as its figure rose bare and terrible out of the wreck of old institutions, England simply held her breath."

How, in the years of his increasing acts of despotism, Henry browbeat a timid parliament into complete subservience to his will, all history makes known to us. Having completed the details connected with his change of wives—for conscience sake—Henry turned his covetous eyes upon the possessions of the Monks. During his investigations, along this pleasing line of duty, Henry found that the religious houses were sadly in need of moral "reform." As we have seen, in matters connected with conscience, Henry's practice was to brook no delay in the establishment of suitable reforming methods. As historian Traill says: [11] "The wealthiest corporation of the realm was to be despoiled: Nobles, gentry, merchants, lawyers, invited by the Crown, made haste to the feast." From the same authority we learn that [12] "Henry suppressed six hundred and forty-four monasteries, ninety colleges, two thousand three hundred and seventy-four free chapels, and one hundred and ten

10 "Hist. of the English People," p. 164.
11 "Social Eng.," pp. 50-1.
12 Ibid., p. 128.

hospitals. More than eighty-eight thousand persons were cast adrift by the suppression of the first named alone. This must have greatly aggravated the existing poverty and the struggle for existence."

According to Doctor Jessop: [13] "The monasteries were plundered even to their very pots and pans. The almshouses, in which old men and women were fed and clothed, were robbed to the last pound, the poor almsfolk being turned out in the cold at an hour's warning to beg their bread. The splendid hospitals for the sick and needy. . . . These were stripped of all their belongings, the inmates sent out to hobble into some convenient dry ditch to lie down and die in, or to crawl into some barn or house, there to be tended, not without fear of consequences, by some kindly man or woman, who could not bear to see a suffering fellow-creature drop down and die at their own door-posts."

England, in "pre-reformation" days, was known all over the world as "Merrie England"—a name implying a love for outdoor sports, athletic contests, and innocent amusements, so happily described by Walter Scott,—which, with the advent of that reign of blood and terror which ushered in the new religion—passed away forever.

The "reformation" in England was the result, in part, of the breaking of that commandment which treats of the sin of covetousness. The interminable wars between England, France, and other nations, largely engaged in as a healthful stimulus to the pride of kings, drained the countries mentioned of their wealth, and it became

[13] "Parish Life in Eng.," p. 432.

often necessary to resort to questionable methods for the expanding of the country's deflated exchequer.

An equitable proportion of the commonwealth of Christendom had, from the beginning, in its several empires and kingdoms been set aside for the maintenance of religion—that institution which had made the state possible; and a fair allowance again from the first-mentioned sum, for the support of Christ's Vicar at Rome. In the English government there were many who had long cast envious eyes upon the various sums —greatly exaggerated—that yearly found their way to the Chief Shepherd, and which it was desired to keep at home for use in furthering those wars of conquest and aggression which should later on make possible the proud declaration that "the sun never sets on British dominions." The spoliation of Peter, for the purpose of carrying on war or the purchase of peace, was often resorted to by the Catholic sovereigns of Europe.

The "reformation" in some degree may be imputed to the caricatures, the invectives, and the irreverence of the Humanists, which helped to further feelings of dissent among the people. The awakening, at this time, of the spirit of commercialism and worldliness among many, resulted in a gradual falling away from the old-time strictness in religion's sweet observances, thereby giving scandal to the discontented and inconstant, and further paving the way for the success of that most sad of all mistakes: "The Great Reformation."

The inspiration of all good works will most naturally be looked for as coming from above, but the work under consideration seems to have been set in motion in Eng-

land by a tyrannical and immoral king, in part, to distract the attention of his subjects from their monarch's sins through the hope of temporal benefits to be received in the wholesale robbery and slaughter of the Monks. Thus the "reformation" had its inspiration not from above, but from below, and was at all times characterized by a desire to acquire the good things of this world, rather than to do works of self-abnegation in preparation for the world to come.

The Anglican Bishop Stubbs says: [14] "Where protestantism was an idea only, as in France and Italy, it was crushed out by the Inquisition; where in conjunction with political power, and sustained by ecclesiastical confiscation, it became a physical force, there it was lasting. It is not a pleasant view to take of the doctrinal changes, to see that where the movements toward it were pure and unworldly, it failed; where it was seconded by territorial greed and political animosity, it succeeded."

The protestant historian Lecky says: [15] "But what shall we say of a church, that was but a thing of yesterday, a church that had as yet no services to show, no claims upon the gratitude of mankind; a church that was by profession the creature of private judgment, but was in reality generated by the intrigues of a corrupt Court, which nevertheless, suppressed by force a worship that multitudes deemed necessary to their salvation, and by all her organs, and with all her energies, persecuted those who clung to the religion of their fathers.

"What shall we say of a religion which composed at

14 "Lectures on Mediaeval and Mod. Hist.," Stubbs.
15 "History of Rationalism," Vol. II.

most but a fourth part of the Christian world, and which the first explosion of private judgment had shivered into countless sects, which was nevertheless, so pervaded by the spirit of dogmatism that each of these sects asserted its distinctive doctrines with the same confidence, and persecuted with the same unhesitating virulence as a church which was venerable with the homage of more than twelve centuries?

"What shall we say of men who, in the name of religious liberty, deluged the land with blood, trampled upon the very principles of patriotism, calling in strangers to their assistance and openly rejoicing in the disasters of their country and who, when they at last obtained their object, immediately established a religious tyranny as absolute as that which they had subverted? These were the attitudes which for more than a century protestantism uniformly presented; and so strong and so general was its intolerance that for some time it may be said that there were more instances of partial toleration being advocated by Roman Catholics than by protestants."

Speaking of the succession of Mary, historian Beesly says: [16] "Apart from the hot-headed protestant minority chiefly to be found in London, the mass of the nation was conservative, and welcomed the re-establishment of the old religion as a return to order and common sense after a short and bitter experience of revolutionary anarchy. There was a rooted objection to restoring the old meddlesome tyranny of the bishops, and the nobles and squires who had got hold of the abbey lands would

16 "Queen Elizabeth," E. S. Beesly, p. 7.

not hear of giving them up. But the return to communion with the Catholic Church and the recognition of the Pope as its head gave satisfaction to three-fourths, perhaps to five-sixths of the nation, and to a still larger proportion of its most influential class, the great landed proprietors.

"Mary's accession was the great and unique opportunity for the old church. If Mary and Pole had been cool-headed politicians instead of excited fanatics, if they had contented themselves with restoring the old worship, depriving the few protestant clergy of their benefices, and punishing only outrageous attacks on the State religion, Elizabeth would not have had the power, it may be doubted whether she would have had the inclination to undo her sister's work."

Continuing in another place this author says: [17] "What protestants called a return to the Bible and the doctrines of primitive Christianity, the deliverance from 'the Bishop of Rome and his detestable enormities,' were not followed by any general improvement of morals in protestant countries. He that was unjust was unjust still; he that was filthy was filthy still. The repulsive contrast too often seen between sanctimonious professions and unscrupulous conduct contributed to the disenchantment."

These excerpts, from non-partisan protestant writers, are effective in establishing the fact that the religious aspect of the "reformation" so assiduously claimed as the first great principle of the struggle was, in fact, but secondary to that of acquiring through the Church's

17 Ibid., p. 134.

spoliation, ultimate material gain. That new religion, of the "reformers," that failed to require the restitution of the abbey lands, the great cathedrals, and other property, to their rightful owners, would be but feeble comfort and support in that eventful hour when the mask of "sanctimonious professions" will fail to hide from the clear searching gaze of the Judge of equity, its pretended owner's duplicity.

Of the number who, in the mistake of "The Great Reformation," may have thought it God's work that was being done in this seeking of new paths, their descendants of the present age, if equally honest, cannot fail to see that what makes most for stability in faith, and the moral uplift of the world, is still, as of old, the distinguishing feature of catholicism. Protestantism coming into existence too late to claim a participation in the divine commission given the apostles, is, in consequence, without the authority to compel the submission of its adherents to definite moral teaching.

What authority then can be invoked to stay the rising tide that threatens; that unceasing ebb and flow, that with its flotsam of easy divorce and racial limitation, is undermining the foundations of society and threatening the life of the nations? The answer must be sought in the Catholic Church whose teaching, regarding faith and morals, is at once authoritative, and of infallible truth.

Between the doctrine taught, before and after the so-called "Great Reformation," there is not the slightest difference. True doctrine before the "reformation," true doctrine ever since, so it will remain till God's promise that "the gates of hell shall not prevail" against His

Church, shall perish from the earth in the wreck and ruin of all his works.

### ENGLAND AFTER "THE GREAT REFORMATION."

Regarding the moral condition of England after the new religion had, for about two hundred years, been the established faith, the historian Lorimer says: [18] "Literature was to an unparalleled degree coarse, debasing, licentious, as the pages of Smollet, Defoe, Fielding and Coventry illustrate. The real sanctity of the marriage tie had seriously declined among the more exclusive classes of the realm. Drunkenness, profanity, gambling, and profligacy reigned throughout the land. What shall be said of the moral tone of a community, where one hundred and sixty crimes were punishable with death, and where capital punishment was inflicted, as plays are presented at theaters, publicly and for money." [19] "But a yet deeper impression may be gained of the extent of this falling away, from the prevailing corruption and black infamy of the social life, which disgraced a country where the cross of Christ had been the symbol of its faith for centuries."

The protestant writer Traill, says: [20] "The subject of religion mentioned in society, excited nothing but laughter." Mr. Lecky also in confirmation of the above authorities says: [21] "After the Reformation, there seems

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18 "Christianity in Nineteenth Cent.," pp. 16-17. George C. Lorimer.

19 Ibid., p. 14.

20 "Social Eng.," p. 129.

21 "Eng. in Eighteenth Cent.," p. 579.

to have been a falling off in almost all branches of intellectual and moral life. The preachers complained bitterly of the decay of morality." The protestant writer, Bayne, gives like testimony in the following words: [22] "The movement instituted by Luther, tended to permanently diminish the intensity with which religion had dominated mediaeval life."

The Anglican bishop, Burnet, says: [23] "The much greater part of those who come to be ordained are ignorant, to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers. Those who have read some few books yet never seem to have read the Scriptures."

Those who strive for success along a chosen line of effort, are often, through excess of hope and zeal, slow to recognize the failure of the work, even after it has become conspicuously apparent to those outside the circle of endeavor. The "reformers," fully occupied in the broad field of discussion incident to the changing of a world's religion were, naturally, lacking opportunity in which to observe what effect the new teaching was likely to have upon the morals of the people. When the innovators, at last, had the knowledge forced upon them that all was not well in the new zion, "the preachers complained bitterly of the decay of morality" among those who had been "reformed" but were now also beyond redemption.

It is not difficult to understand why, after the "ref-

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22 "Life of Luther," p. 29.
23 "State of Anglican Ch. in Eighteenth Cent."

ormation," the moral condition of the people should have been decadent. It is far easier to let down the strings of a musical instrument than to bring them back to permanent concert pitch. The "reformation" was a letting down of the moral tension from the high standards and ideals of past centuries. It was, as these quotations show, of the world worldly.

The followers of the new religion having been emancipated from the yoke of obedience to "those who had the rule over them," and by their new teachers dispensed from the humiliating and troublesome obligations of fasting and other penances, naturally used their new liberty to its fullest extent, and, being in accord with the Antinomian suggestions of the founder of protestantism, entered into the pleasures of the world with such zest and abandon, as to call forth the above complaints of their preachers.

### THE NEGLECT OF CHURCH ATTENDANCE.

At the time of "The Great Reformation" the ancient zeal and enthusiasm—as before mentioned—had, to an appreciable extent, abated. Historian Traill says: [24] "In England as on the Continent, Christianity had slowly become debased, not so much by a perversion of true doctrines into false, as by the general decay of zeal and interest." This protestant writer makes no charge of doctrines changed. The fault was not with the faith, but with those who, through neglect, failed to live up to the faith. The reformation needed was not the reformation

[24] "Social England," p. 35.

of the doctrines which God had revealed, but the reformation of the people—the shaking up of dry bones.

Have our adversaries ever mourned over an enervated zion?

In the published account of the Commencement exercises of Yale Divinity School, Dr. George H. Harris, President of Amherst College, "dwelt first on the significance of the fact, that the number of Church goers has fallen off in recent years. This he ascribed to a change in the popular conception of religion. In former times the Church was looked upon as the indispensable means of salvation. There has been an imperceptible but sure change of sentiment."

The cause of diminishing church attendance must be regarded as the natural outcome of an eclipse of faith. Do our friends know whether they were right in "former times," or at the present day? As the Rev. President, in his succeeding remarks, finds no fault with the prevailing sentiment, that is, that "the protestant churches are not indispensable," it is fair to presume that to be his opinion, and with that opinion we heartily concur.

"We find in religious papers," says the New York Sun, "much discussion of the cause of diminishing church attendance. . . . Apparently the Roman Catholics are not suffering from it. . . . The lamentation comes from the Baptists, Methodists, Presbyterians and kindred religious bodies. The Christian Intelligencer, representing the old Dutch Reformed Church, once so powerful in New York, tells of the results of inquiries sent out in this city, as to the reasons for this neglect of the church.

The responses in the first place, found fault with "the preaching, 'the inconsistencies if not hypocrisies of the church members and the unprofitableness or exclusiveness of the church and its services.' . . . Declining church attendance, is a consequence of diminishing faith. . . . A large part of the Christian pulpit is teaching the people that the Scriptures on which alone they based their belief are of dubious validity, or it is tacitly consenting to the work of destruction. Instead of believing, therefore, people are criticising."

The Springfield (Massachusetts) Republican, in reporting a sermon by the Pastor of Hope Church—Rev. S. H. Woodrow, says: "Still another cause" for indifferentism "has been the discussion over the Bible. There is no need to question the honesty and sincerity of those who carry on these discussions, but the fact remains that in the public mind the thought is that the Bible is being attacked, and with good promise of being overthrown. The impression has gone out that it is not the word of God; and that to all appearances it contains a very much mixed and jumbled word of man. . . . One other cause is worthy of note. In the rejection of certain crude forms of future punishment that had been long in vogue, the church has swung to the opposite extreme, and we hear very little about punishment in any form."

Was the Congregational Church in New England right when it held firmly to the belief that the Bible was the inspired word of God, or is it right now when so many of its teachers, after more than a century's study of its pages, are divided in their opinions con-

cerning it? Was the same church right when it believed in the endless punishment of the wicked in hell, or is it right now when it does not? Can the searcher after truth, have confidence in the teaching of a church, that swings from one extreme to another?

Pastor Woodrow continuing says: "This feeling that it does not much matter how we live or what we do, all will come right in the end, has sapped the moral fiber of the church." The Congregational divine here laments the results of his own teaching. When the shepherd teaches his flock that "crude forms of future punishment"—which the Bible, in details terrifying, so clearly sets forth—have been *rejected* by modern science and twentieth century methods; then with the elimination of all fear from the mind; will come, as a natural sequence, the "feeling" which the Rev. brother laments.

Since the authority for the existence of heaven and its opposite, hell, is one and the same, rather than ignore the existence of the latter, the better practice might be to keep it constantly in mind, that meditation on its terrors might, as with whip of cords, urge us far from those dire portals, even to the gates of that fair city on the heights which is its antipode,—the home of God.

At a missionary meeting in London at the commencement of the present century, [25] "The Rev. W. D. Walters, a Methodist divine, said that it was only in comparatively recent years that they had realized the fact that England was heathen! Of the six and a half millions of London only about a million and a half attend any place of worship. Thousands of people have

25 Public Press.

never seen a Bible, and have never heard the name of Christ except in blasphemy!"

Says Cardinal Manning: "The violation of the immunities of the patrimony of the Church led at once to the sacrilege and spoliation of the sixteenth century. And this robbery of the inheritance of the poor has produced by a direct cause the spiritual destitution of England. Nearly one-half of its people, we are told, to use the language of its own statistical books, enter no place of worship."

These few excerpts anent Neglect of Church Attendance, seem to indicate a general falling away from the old time faith and strictness. Faith in the Bible, and its doctrines, appears to be passing away, with the advent of new century methods, beautiful music, and eloquent preaching.

## THE RENAISSANCE.

Modern historians are agreed in admitting that the two great revolutionary movements of the 15th and 16th centuries were the Reformation and the Renaissance. Under the former are included the violent measures employed by the enemies of the Church to overthrow authority, that was coeval with Christianity, and replace it with the despotism of civil rulers and the fallible tribunal of private judgment. The Renaissance —a movement far less capable of exact definition—implied the development of many phases of civilized life, though not always in the right direction. It included an exaggerated worship of and fascination for pagan

literature; an enthusiastic cultivation of the fine arts almost exclusively intent on the revival and glorification of the glories of paganism. The Catholic Church in her broad sympathies made friends with the Renaissance of letters and of classic art, condescending, as far as her principles allowed it, to the new craving for earthly things, only drawing a prohibitive line where the love of nature threatened to degenerate into sensualism; liberty into license, and love of independence into hatred of authority. As judicial, impartial writers have remarked, it is precisely on this prohibitive line alone that the later Renaissance and the so-called Great Reformation met and kissed each other. The result was anarchy and schism in Germany, schism and royal despotism in England, not to speak of other countries more or less affected by the new learning and the new gospel, the inevitable consequence being everywhere a low standard of both the principles and the practice of Christian morality. These preliminary remarks are intended as a justification of my treatment of the Renaissance in connection with my subject—The Great Reformation a Great Mistake.

See "Reformation and Renaissance," by J. M. Stone, London, Duckworth & Co., 1904. A very able work on this subject.

In the century preceding the so-called "Great Reformation" it had become the custom with many literary men to employ their time largely in the study of the pagan writers of ancient Greece and Rome. This return to antiquity was singularly styled the New Learning, more appropriately the Renaissance, signifying in

part a resurrection. As applied to Architecture it may be called the revival of the Greek form of decoration applied to the prevailing style of the Gothic or Pointed. Some of the early efforts made in the attempt to harmonize and blend the two styles, cannot be considered as altogether happy in their results; as conspicuously evidenced in the facade of the renowned Cathedral of Milan, where pointed windows seem engaged in an ineffectual strife with the round arches and heavy window and door caps of classical architecture.

Says Ruskin, "renaissance architecture is the school which has conducted men's inventive faculties . . . from the marble shaft and the lancet arch, the wreathed leafage and the glowing and melting harmony of gold and azure, to the square cavity in the brick wall."

As architecture and sculpture were, by the Renaissance, held in bondage to the sensuousness of classic paganism, the art of painting from the culmination of medieval art in the Last Judgment of Michael Angelo—whose inspiration was derived more from the greatness of his Christian faith than the study of pagan art—under the influence of the Renaissance, gradually declined.

More specifically in the revival of letters has the Renaissance received its most extravagant praise, not only from catholic, but more notably from protestant, writers, in recognition of the fact that the New Learning at its inception had become an active assistant in making possible the protestant reformation.

The New Learning, or Humanism—which was the name given to the Renaissance as identified with the

revival of classic learning—had its genesis in Italy in the fourteenth century, and from there slowly extended itself over western Europe. Paganism seems never to have been so entirely eradicated in Italy, as in most countries which had been won from barbarism. The presence in the Eternal City of so large a number of majestic ruins and monuments, and other matchless evidences of the height to which civilization had attained during the Empire, together with the legends which were associated with them, had a marked tendency in keeping alive the old superstitions, and memories, connected with the pagan past.

"The learning of the Middle Ages, as exemplified in art, is," says Mr. Ruskin, "but the expression of the joy of those who have found the young Child with Mary his mother." The literature, and the teachings, of the ages of faith were never separated from faith; yet where they were so constantly centered upon the Latin authors as to become unmindful of the fact that, with the world's growth and expansion, new influences and conditions would arise; small wonder if they failed to equal in worldly wisdom, the wisdom of the world. So, where a larger education should have led the way, scholasticism with its well-nigh endless refinements of thought, and dialectical subtleties, used in fruitless disputations upon traditions and narratives of doubtful value, so occupied the minds of the schoolmen as to make them seemingly content to follow at a distance, rather than press forward in the van.

A revival of learning was indeed the world's great need, next to that of right living, but a revival of learn-

ing by which enlightenment was sought from the writings of pagan authors, was a resort to a fountainhead which was at least questionable, and the results, however desirable they may have been, seem on the whole not to have proved an unmixed blessing.

Erasmus of Rotterdam, the friend of Luther, and the reformers, an ecclesiastic of great learning, was a Humanist, though of a greatly improved type from those who brought disgrace upon the Church in Italy. Erasmus was first a scholar, critic, and satirist, and secondly, a catholic who showed at times a proclivity for joining in the chase with the hounds, and again, giving aid and comfort to the hares: thus he was the friend of Luther and Melanchthon, Sir Thomas More and Bishop Fisher! Claimed as a reformer by the reformers—which he was not—the revolt of Luther may, in some degree, be attributable to the keen wit and merciless satire with which he dissected character, and belabored the weaknesses and shortcomings in learning, of all from the Pontiff to the humblest ecclesiastic especially the different monastic orders.

Luther was but an humble imitator of the more polished and brilliant Erasmus in his wholesale abuse of the monks. Luther, from a railer of men, became a railer of doctrines. Erasmus never denied catholic doctrine, he was only the friend of those who did; his special province was to find fault with whatever existed—which is the easy part—but in finding a remedy for existing evils—which is the difficult part—he had no skill.

While the protestant revolt was greatly aided by the

sympathy manifested for it in the carpings of the Humanists, the condition of public morals, which then existed, was more than any other cause attributable to the Humanists themselves who, having drank long and deep from the poisoned wells of an immoral and pagan literature, had, at least the more radical among them, become largely dominated by its spirit. So if at first they had been captivated by the spell of poetic imagery, and language eloquent, by which the alluring pleasures of a worldly and not over innocent life were portrayed with consummate art, the enticing details of which through being partially concealed were the more plainly revealed, we shall see in the sequel, that the worship of those beautifully wreathed flowers of Grecian rhetoric, was superseded by the worship of that which had been so eloquently described.

Thus the radical Italian Humanists have justly won the title of being considered [26] "the corruptors of youth." The vices that made Greece infamous were transplanted to Italian soil, and in the bud and blossom of them raged a curse and plague in the cities of the land. [27] "It may safely be asserted then," says Mr. Lilly, "that speaking generally, Italian Humanism was practically a rejection of the claim made by Christianity to supply the true standard and rule of human action. It was on the whole a movement away from Christian morality. It was a return, Rio has well observed, not so much to Classicalism as to paganism."

Thus it was not through ignorance so much, as

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26 "Revival of Learning," Symonds, p. 407.
27 "The Claims of Christianity," W. S. Lilly, p. 161.

through learning, that a decadence in the spiritual life of large numbers in the Church is to be attributed. Any preference for the Christian religion over ancient philosophy was charitably attributed by the Humanists to ignorance, and the rise and progress of Christianity, as an interregnum of barbarism. We also hear much about the greatness of man's intellect, the freedom of his will, his emancipation from the thraldom of old beliefs and galling superstitions; all of which are noticeable as having entered into the tonal structure of the dominant chord of the "reformation" under Luther.

The Renaissance was a revolt against the spiritual in religion, literature and art, and the substitution in its place of the sensuous and luxurious delights of a civilization which had long since died of its own effeminacy. The effect upon the Church of the revival of pagan learning was, in the main, to lower the moral standard and make fashionable corrupt living, by a rehabilitation and worship of the flesh. It was an infatuation for a vain learning, a false philosophy, which tending to engender conceit and pride, led to an abandonment of faith and virtue with a return, brief though it was, to the old paganism of the Empire.

The same doctrines which had gladdened the ears and hearts of the first Christians, and are welcomed by us to-day, were the same that in the epoch of the Renaissance fell on unwilling ears and divided hearts. The Church, rich at this time in the lives of her saints, failed not by their words and the convocation of her bishops to sound notes of warning and remonstrance, but to ears that were made dull and eyes that had be-

come dazzled by the splendor of the world, her bell, book, and candle, seemed enveloped in a haze that neither sound nor light could penetrate, and failed to awaken to spiritual life, and obedience, the sleeping sinner from blissful dreams of pagan eloquence and word painted imagery.

Another cause, for the people's indifference, may be found in the exile of the Papacy for the space of seventy years; an exile commonly known by name as the "Babylonian Captivity," during which the Chair of Peter was removed to Avignon in France. The popes and cardinals, being largely natives of that country, were, supposedly, more or less under the influence of French politics, and the Papacy, in consequence, lost to some extent its catholic character becoming, in the opinion of other rulers, an ally of the king. By this unfortunate occurrence the Papacy lost its prestige, and its power for good was greatly weakened throughout the world.

The necessity for a reformation was no original discovery of either Huss or Luther, but had long been recognized by the ablest and best among the holy men and women of the Church. To arouse her lukewarm children to a knowledge and appreciation of their manifold delinquences, to warn them of the danger to which they had exposed themselves by so intemperate a devotion to the New Learning, earnest effort had been made. But the devil, hard to dislodge even from Paradise, in company with Cæsar, the flesh, and the Humanists, was enabled for a time to retain the citadel.

In this dark period of Christian history there re-

mained a large majority who continued faithful. Among them St. Catherine of Siena, who manifested no fear in reproving popes when the good of the Church required it. The Venerable Thomas à Kempis, born a century earlier than Luther and like him an Augustinian monk, but unlike him fond of the ways of peace and holy contemplation, was a typical son of the Church whose devotional writings are valued even by our adversaries.

The young Spanish page at the court of Ferdinand did, in later years, a far greater work for the Church than his kingly master when he drove the Saracen from Spain; and the life and immortal works of Ignatius Loyola worked prodigies in church reformation.

### "THE GREAT REFORMATION" IN GERMANY.

[28] "In the year 1510," says Doctor Stevens, "an Augustinian monk walked with desolate heart the streets of Rome, and turning away from the pomp of her churches and the corruptions of the vatican, sought relief to his awakened soul by ascending on his knees, with peasants and beggars, the staircase of Pilate, which was supposed to have been trodden by Christ on his trial. While pausing on the successive steps to weep and pray, a voice from Heaven seemed to say: The just shall live by faith. It was the voice of Apostolic Christianity, and the announcement of the Reformation! He fled from the superstitious scene. Seven years later, the same monk nailed on the gate of the Church

[28] "Hist. of Methodism," Abel Stevens, p. 19.

at Wittenberg the theses which introduced the Reformation."

Luther,[29] whom the terrors of a thunder storm frightened into becoming a monk, was a man of strong convictions and marked individuality, of many and varied attainments in general learning, being as well a musician and hymn writer of some skill. He was of a particularly rugged, combative and aggressive nature, imperious and self-willed; an effective sledge-hammer, but a poor anvil. "Luther had," as Doctor Lindsay says, "the gift of strong smiting phrases; and no other epoch-making man has ever flung about wild words in such reckless profusion." The doughty friar who spectacularly nailed the theses to the Church door, in something like two years' time, wrote the following letter to the Pope:

[30] "Necessity forces me, as the very dregs of men and the dust of the earth, to address again Thy Holiness and Majesty. Deign then to bend thy paternal ears, which are truly those of the Vicar of Christ, to this Thy little lamb, and attend to my bleating. . . . What am I to thee Most Blessed Father? I know not what to do. Thy wrath I cannot endure; and yet how to be delivered from it I know not.

"I am commanded to recall the discussion. If I could accomplish what is intended by this demand, it would be done without delay. But on account of the resistance of my adversaries, my writings have been published to a much greater extent than I had intended.

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29 "Life of Luther," Jacobs, p. 21.
30 Ibid., p. 126.

They have entered into many hearts so deeply that they cannot be recalled. Nay, our Germany to-day flourishes so remarkably in learning and sound judgment, that however much I desire to honor the Roman Church, they cannot be recalled. For this is impossible without bringing still greater disgrace upon the Roman Church.

"They whom I have resisted have brought infamy and shame among us in Germany upon the Church of Rome. . . . Before God and all creatures I attest that I have never wished, nor do I wish to-day, to plot against Thy power; on the contrary I acknowledge the power of the Church to be above all things; nor is anything to be preferred to it, except alone the Lord Jesus Christ the Lord of all."

Luther was not sincere in this abject letter, he was only prudent, so in case the Elector of Saxony could not be depended upon in the event of a complete break with the Pope, a safe retreat would be provided for. The boldness of this "reformer" was likely to increase, or decrease, according as the facilities for personal safety did, or did not, present themselves. When subsequently Luther's personal safety became assured, he adopted a tone toward the Hierarchy that would have been the superlative of arrogance in the greatest of Popes.

Upon the receipt of the Papal bull of excommunication, Luther stirs up, within him, his favorite "gift of strong smiting phrases." [31] "Leo X., and you, ye cardinals of Rome, I address, and to your face I freely say:

[31] "Life of Luther," Jacobs, p. 172.

If this bull has gone forth in your name, and with your knowledge . . . I will use my authority, by which, in baptism, by the mercy of God, I became a son of God, and co-heir with Christ, and was placed upon a firm rock, which dreads neither the gates of hell, nor heaven, nor earth, I exhort you in the Lord, to repent, and to make an end to these diabolical blasphemies, and that too, speedily. Unless this be done I, with all who worship Christ, will regard your See possessed of Satan, and the accursed abode of Antichrist. . . .

"For this declaration we are ready . . . to offer ourselves for death, that you may satisfy your bloody tyranny. But should you persevere in your fury after this has been written, we condemn you and, together with the bull and all its decreetals, deliver you to Satan, for the destruction of your flesh, that your spirit may be delivered in the day of the Lord. In the name of Jesus Christ, our Lord, whom your persecute. Amen."

In what other than a "Pickwickian sense" these words "we are ready to offer ourselves for death," etc., are to be taken, it is not easy to say, but as a declaration made in a place of perfect safety, would seem useful only as a bid for sympathy and applause. Upon the same subject Luther elsewhere says: [32] "Give ear now, you bishops, or rather you visors of the devil: Dr. Luther will read you a bull and a reform, which will not sound sweet in your ears. Doctor Luther's Bull and Reform is this, whoever spend their labor, persons, and fortunes, to lay waste your episcopacies, and

32 Adversus falso Nomin, Tom. II, Jen. A. D. 1525.

to extinguish the government of bishops, they are the beloved of God, true Christians, and opposers of the devil's ordinances. On the other hand, whoever support the government of bishops, and willingly obey them they are the devil's ministers."

Notwithstanding these strongly pronounced opinions, Luther in 1542—in order to please the Elector of Saxony, his chief patron and protector—is found ordaining his friend Amsdorf as Bishop of Naumburg!

The Renaissance spirit had penetrated the University of Erfurth and Luther becomes a Humanist. Mr. Bayne says: [33] "A man of mark and intellectual aspiration, to the circle of young Humanists who then, in the first glad flush of the renaissance, as it broke from below the Alps and shot its morning crimsons towards the north, talked, rhymed, laughed at priests and monks, praised Reuchlin, adored Erasmus, polished Latin prose to a Ciceronian luster, aspired to write verses of which Horace and Virgil would not have been ashamed, and on the whole cultivated and affected a classic elegance, freedom, and pride of existence in the precincts of Erfurth University."

Young Martin occupied his time largely in the study of such authors as in an ecclesiastical sense might be styled revolutionary, especially the works of William of Occam, which he poured over [34] "until he could repeat from memory the great folios of that author." It was Occam who taught "that it cannot be proved from Holy Scripture that in order to do good works, the Holy

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[33] "Life of Luther," Bayne, p. 132.
[34] "Life of Luther," Jacobs.

Spirit is necessary." It was in Occam that Luther was taught that "popes were fallible." It was Occam that Luther called "his dear master." [35] We also find Martin reading by stealth the writings of John Huss, and noticing with pleasure that far from containing anything objectionable, there were many quotations from Scripture in them.

If it be true that the boy is the father of the man, can we not look upon young Martin, who began thus early to manifest admiration for the writings of those who sat at the feet of the sage of Rotterdam, "in full sympathy with his exposure of the errors of monks and priests"; who with his brother Humanists, railed, laughed at, and commiserated the inmates of the cloister for their ignorance of the pagan classics;—as the father of that Doctor Martin, who later railed at catholic doctrine and the pope?

Luther's departure from the world of student life was carefully arranged with a view to effect. [36] "He asked a few of his most intimate friends to spend an evening with him; he entertained them with his best talk, his best music; bade adieu to them, without hinting that anything unusual was to happen! . . . The friends suspected nothing. Next morning they learned that he had entered the Augustinian convent. Those of them who hurried thither he declined to see. Not until a month had passed did he admit audience from the outer world." [37] "In a glow of complacent hopefulness

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35 "Life of Luther," Bayne, p. 160.
36 "Life of Luther," Bayne, p. 143.
37 Ibid., p. 174.

and high-strung resolution, he began after his ordination to make of himself a model of saintship. To use his own phrase, 'he would take heaven by storm.'" It is not surprising that this young man, who was somewhat inclined to boasting, should after the "glow of complacent hopefulness" have become more mild and his excitement to some extent abated—being utterly destitute of the most important requirements of his profession, viz: patience and humility—began soon to fret and complain. [38] "The thunders of Sinai rolled over his soul. The lightnings of Divine wrath smote him as with pangs of everlasting death. He was hurried from one extreme of impassioned feeling to another, as Milton pictures the transference of the lost from regions of searching fire to regions of thick ribbed ice. At one moment he strained all his faculties to a paroxysmal intensity in the mortification of sin; at another he fell back upon the mood of rebellious defiance, almost disposed to hurl blasphemous upbraidings at an unrelenting God."

When Luther "fell back upon the mood of rebellious defiance," the act was characteristic of the man, and the mood one in which he doubtless felt the most at home. The all-pervading idea of Luther's mind was Luther. While yet a student at Erfurth, with his customary modesty young Martin [39] "lamented that, during his entire career there he had never heard either a Gospel or a Psalm properly explained."

An exceedingly adulatory letter addressed in 1519 to

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[38] "Life of Luther," Bayne, p. 175.
[39] "Life of Luther," Jacobs, p. 19.

Erasmus, as it were by accident, gives the key to Luther's inspiration and ardor in his warfare against the papacy. In this letter Luther cries out in rapture: [40] "Who is there that has not admitted Erasmus to the inmost chambers of his mind? Whom does not Erasmus teach? In whom does not Erasmus reign? I refer of course to such as have a genuine love for letters." Luther in conclusion gives voice to that which is dearer to his heart than the fame of the polished scholar: [41] *"My name, too, has begun to emerge from obscurity."*

While the founders of new religions may succeed in making themselves believe that their labor is all for God's glory, who without their distinguished services would never be set right before the world; yet there will be those who, reading between the lines and thus discovering other and far different motives for their actions, will not fail to draw a parallel between these and the more ingenuous statements of those men of old who said prior to the attempted building of that tower whose top should pierce the vaulted heavens: "Come let us make ourselves famous," before our dust becomes the sport and plaything of the summer winds.

## THE PEASANTS' WAR, 1524.

Whatever political, social, or economic conditions antedated the insurrection known as the peasants' war, the more immediate cause of the outbreak can be traced to Luther's talent as an agitator, ably assisted as he

40 "Life of Luther," Bayne, p. 458.
41 Ibid., p. 459.

was by Ulrich von Hutton, mentioned by the protestant Professor Lindsay as [42] "the stormy petrel of the epoch," and Franz von Sickingin, "the last flower of German chivalry," and other renowned patrons of the reformed faith who, by their unlimited attainments in the use of vehement and incendiary language, were enabled to incite the ignorant to the committal of acts of disorder and crime.

One Thomas Münzer, who seems to have also been a rather stormy petrel, is on record as the author of the following mild and pious language: [43] "Arise! fight the battle of the Lord! On! On! On! The wicked tremble when they hear of you. On! On! On! Be pitiless! although Esau gives you fair words (Gen. xxxiii.). Heed not the groans of the godless; they will beg, weep, and entreat you for pity like children. Show them no mercy, as God commanded Moses (Deut. vii.), and as He has revealed the same to us. Rouse up the towns and the villages: above all rouse the miners. . . On! On! On! while the fire is burning; let not the blood cool on your swords! Smite pinke-pank on the anvil of Nimrod! Overturn their towers to the foundations; while one of them lives you will not be freed from the fear of man! While they reign over you it is of no use to speak of the fear of God! On while it is day! God is with you."

The art of printing proved an invaluable aid to the "reformation," which was largely carried on by the distribution of small leaflets printed on coarse paper,

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42 "Life of Luther," Lindsay.
43 "Life of Luther," Lindsay, p. 184.

and in cases where language failed to sufficiently caricature the Roman Curia and the monks, or give the intensity of vituperative expression desired—illustrated with rude woodcuts. These small sheets were the only inexpensive literature obtainable, and were eagerly read by those possessed of the requisite scholarship, and those who could not read would find the desired instruction from the cartoons, or by listening, as the leaflets were read and discussed in ale houses and taverns. These proselyting publications, like the one shown, that the cause might seem the more pious, were supplied with numerous Scripture quotations explained to suit the times.

In the early months of the year 1525, the "Evangelical Brotherhood" were everywhere victorious, and the way of their advancing hosts was made bright by blazing castles and monasteries, to be succeeded by blackened ruins and desolate hearths.

Luther, who seems to have been greatly surprised at his success in instigating rebellion, [44] "wrote a vehement tract, 'Against the Murderous Thieving Hordes of Peasants.' In this terrible pamphlet he hounded on the princes to crush the rising." The protestant Professor admits that "when all is said that can be reasonably said in explanation of his conduct at this time, one cannot but feel that the language of this pamphlet is an ineffaceable stain on Luther which no extenuating circumstance can wipe out. . . . In the case of an insurgent, says Luther, 'every man is both judge and executioner. Therefore, whoever can, should knock

[44] "Life of Luther," Lindsay, p. 186.

down, strangle, and stab such, publicly or privately, and think nothing so venomous, pernicious, and devilish as an insurgent. . . . Such wonderful times are these that a prince can merit heaven better with bloodshed than another with prayer.'"

[45] "I Martin Luther have shed the blood of the rebellious peasants, for I commanded them to be killed. Their blood is indeed upon my head but I put it on the Lord God, by whose command I spoke."

The protestant professor makes every effort possible to show that Luther's name should not be connected with the rising, but as his friends and other reformers were so connected, it seems fair to judge Luther, by the company which he kept. The demands of the peasants as summed up in the "Twelve Articles"—the professor admits, were approved by Luther, and further that [46] "it must be acknowledged that there was an intimate connection between that disastrous outburst and Luther's message to the German people." A hundred thousand lives is supposably the cost of listening to the "smiting phrases" of the reformers.

The apologists for the "Great Reformation" have unweariedly set forth that movement on the pages of their histories, as the chief among the many blessings which God, in the superabundance of his mercy, has bestowed upon us since that memorable day when the gates of paradise in closing, left without its boundaries, fallen man. If we will hear them, the "reformation" was a return to Bible Christianity, to primitive purity

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45 Luther's "Table Talk."
46 "Life of Luther," Lindsay, p. 169.

in faith and morals. It was the assertion of the great dignity of man—made in God's image—and of his individual right to answer to his Maker for his stewardship, without intervention from any authority of church, saint, or angel. It was the throwing off the shackles of that power which had from its first small beginning, in time forged link, after link, of a chain of religious despotism, that had enthralled the mind of all Christendom and held it in abject slavery for centuries. The reformation was the soul's declaration of independence, the sum total of all the good that ever had happened to mankind. The bare statement of these glittering phrases, of pure protestant buncombe, have been successful in further deepening the impressions already received, from protestant histories, in the public schools. Thus the average protestant, though often changing his opinions, perhaps drifting into unbelief; yet seldom feels called upon to pass the boundaries that turned his youthful feet, but does his thinking as of old on strictly party lines.

Few, who fully realize the extent to which early prejudice holds unrelentless sway over the mind. What our mothers first taught us, what our fathers thought, and did, the state of life that we were born to, the games we played by ocean side or in the velvet meadow's shade; the earliest opinions formed; these all are the little tyrants that urge us on with whip and spur through life, and become embodied in the sentiments that grace our tombstones at the end.

So the work of the protestant reformation prospered in Germany under the fostering care of the princes

whose vanity Luther had flattered by giving authority in the ecclesiastical as well as the secular domain of the new Church, and the "reformation" became an accomplished fact; a German Church for the Germans.

But what a "reformation" was that which silenced the bells of Churches, Monasteries, and Convents, those ancient seats of learning and devotion where, until now, the daily offering of the Holy Sacrifice had never, since Christianity shed light and civilization on pagan darkness, been omitted? What a reformation was that which destroyed Christian Unity, and unsettled the faith of so large a number of the German people, till from believers, they became a nation of angry disputants, and irreverent users of God's Word? What a reformation was that which was accomplished by an appeal to ignorance and fanaticism, the might of princes, the firebrand and the sword? What a reformation was that which in its train brought laxity in morals, and the legacy of divorce?

When Luther, towards the close of his life again visited Wittenberg, the city where he discovered "The Great Reformation," he thus writes concerning the spiritual condition of this reformed city. [47] "The disorderly conduct of the young women, their fashionable dress, which he pronounces indecent, and the utter unconcern of those whose duty it was to reprove them, are mentioned as reasons why he should leave. 'Away from such a Sodom! I would sooner wander about and beg my bread than vex my last days with the irregular proceedings at Wittenberg.' "

[47] "Heroes of the Reformation," Jacobs, p. 205.

The number of evil livers in the Church, during the debasing period of the Renaissance, may have been legion, but such living so far from finding its justification in doctrines taught, was in direct and open violation of such teaching; while the well-known laxity in morals at Wittenberg is directly traceable to the reformer's regard for the tenets of the Antinomians, as shown in his declaration that "marriage was a worldly thing with which the Church had nothing to do," and also his connivance at the sin of bigamy, if done "under the seal of confession."

What then did Luther's so-called Reformation give to Germany? A church suited to the times and the people. A church which, in the absence of divine authority, lay prone at the feet of princes in the spirit of the most abject Cæsarism, thankful if allowed to live by the surrender of its principles whenever required. A church suited to the people—founded by a distinguished representative of fallibility—whose gift preeminent, the power of using the most vehement invective—depending for its perpetuity and correct definition in teaching, upon the popular will of princes and the ever changeable mind of man. A church which in its very constitution carried the seeds of its early dissolution and which, as a matter of fact, at its first contact with the world was shivered into fragmentary and opposing sects.

Doctor Lord, one of the most prejudicial of protestant writers, says: [48] "Northern Germany—the scene of the stupendous triumphs of Luther—is and has been,

[48] "Beacon Lights," Vol. III, p. 270.

since the time of Frederick the Great, the hotbed of rationalistic inquiries; and the German as well as the French and Swiss Churches which Calvin controlled have become cold, with a dreary and formal Protestantism without poetry or life."

### LUTHER AND THE BIBLE.

In, or near, A. D. 1455—twenty-eight years before the birth of Luther—one of the first books ever printed, the complete Bible, was published in the city of Mentz, Germany, on the Feast of the Assumption. [49] "We may see," says Mr. Hallam, "in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring as it were a blessing upon the new art by dedicating its first fruits to the service of heaven."

Between the years 1461 and 1470, which would be at least thirteen years before the birth of Luther, five Latin Bibles and two in German were printed, which looks very much as though catholics feared and hated the Bible and wished it kept from the people. These facts anent the publishing of so many editions of the Bible, in so short a time after the ability to print was demonstrated, serve to throw light on former misconceptions, and a flavor of improbability upon the following highly dramatic romance of D. Aubigně:

"One day as Luther was opening the books in the library of Erfurth one after another, in order to read the names of the authors, one which he opened in its

[49] "Introduction to Literature of Europe," p. 96.

turn, drew his attention; he had not seen anything like it till that hour; he reads it, it is a Bible! a rare book, unknown at that time. His interest is strongly excited; he is filled with astonishment, at finding more in this volume than those fragmentary portions of the Gospels and Epistles which the Church has selected to be read to the people in their places of worship every Sunday in the year. Till then he had thought that they were the whole of the word of God. And here are so many pages, so many chapters, so many books of which he had no idea! His heart beats, as he holds in his hand all the Scripture divinely inspired. . . . The Reformation lay hid in that Bible."

Doctor Maitland, a protestant writer, commenting upon this legend of D'Aubigne says: [50] "Is it not odd that Luther had not by some chance heard of the Psalms? But there is no use in criticising such nonsense. Such it must appear to every moderately informed reader, but he will not appreciate its absurdity until he is informed that on the same page, this precious historian has informed his readers, that in the course of the two preceding years, Luther had applied himself to learn the philosophy of the Middle Ages in the writings of Occam, Scott, Bonaventure and Thomas Aquinas—of course none of these knew anything about the Bible. The fact is simply this: The writings of the dark ages are, if I may use the expression, *made of the Scriptures.* I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions, as other writers have

50 "Dark Ages," Maitland (fifth edition), p. 505.

done since their day, but that they thought and wrote and spoke the thoughts and words and phrases of the Bible, and that they did this constantly and habitually, as the natural mode of expressing themselves." The same writer continuing says: "To say nothing of parts of the Bible, we know of at least twenty different editions of the whole Latin Bible, printed in Germany before Luther was born. And yet more than twenty years after, we find a young man who had received a very liberal education, and who nevertheless did not know what a Bible was because the Bible was an unknown book in those days!"

How many people have felt their pulse quicken and their protestant hearts grow warm, at the recounting of this touching story about Luther finding the precious Bible. This little story has accomplished the work it was intended it should do, just as well as though it were true.

The art of printing; not the "Great Reformation," gave the people the Bible.

Says Mr. Hallam: [51] "A more immediate effect of overthrowing the ancient system"—the catholic—"was the growth of fanaticism, to which in its worst shape, the Antinomian extravagances of Luther yielded too great encouragement. . . . When he saw the danger of general licentiousness, which he had unwarily promoted, he listened to the wiser counsels of Melanchthon, and permitted his early doctrine upon justification to be so far modified in expression, that it ceased to give apparent countenance to immorality; though his

51 "Literature of Europe," Hallam, Vol. I, p. 187.

differences with the Church of Rome as to the very question from which he had started, thus became of less practical importance, and less tangible to ordinary minds than before."

As a marked decline in the morals of the people was traceable to the "Great Reformation" in England; so the same result is seen to follow its establishment in Germany; and Luther is here seen endeavoring to qualify the doctrine of his invention—in the interests of the moral code. And this can be done only by approaching as nearly as possible the teaching of that Church which he had left in anger and disdain because of such teaching.

The San Francisco Monitor says: "If the Church were really corrupt, the true reformer would aim at purifying it from within and purging it of abuses. But the reformers attempted to destroy all authority, to overthrow all Christian institutions and to preach a doctrine of license. Such men could not be genuine. They might excite the populace against the Church by denouncing its alleged abuses, but they themselves introduced far worse abuses." This is practically admitted by the protestant historian Hallam.

[52] "The adherents of the Church of Rome have never failed to cast two reproaches on those who left them: one, that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace or by the tyranny of princes; the other, that, after stimulating the most ignorant to reject the authority of their Church, it instantly withdrew this liberty of judg-

52 "Literature of Europe," p. 200.

ment, and devoted all who presumed to swerve from the line drawn by law to virulent obloquy, or sometimes to bonds and death. These reproaches, it may be a shame for us to own, can be uttered but cannot be refuted.

"But without extenuating what is morally wrong, it is permitted to observe, that the protestant religion could, in our human view of consequences, have been established by no other means. Those who act by calm reason are always so few in number, and often so undeterminate in purpose, that without the aid of passion and folly, no great revolution can be brought about."

So the establishment of the protestant religion, the panacea for the world's evils, according to this distinguished apologist, could not be effected "by calm reason"—owing to its rarity among the reformers(?)—but by the aid of "passion and folly" only. We may be permitted to call attention to the fact that the Church from which the reformers separated, was founded by the Redeemer of men, who had need of neither of the "aids" found necessary by protestants, in their self-imposed work of church founding.

It is to be regretted that the limits regarding space, prevent a more extended acquaintance with the life and teachings of Martin Luther, as it would tend to disillusionize the mind from the tyranny of early impressions concerning one who, under the sting of disappointed ambition, made most strenuous efforts to unhinge the gates of the Catholic Church. One more quotation from the life of Luther must suffice.

[53] "Philip, Landgrave of Hesse,"—a married man—"brightest, boldest and by far the most capable of all the Evangelical Princes, had fallen in love with Margarethe Von der Saal." He asked Luther's consent to a marriage. The Landgrave had rendered aid and comfort to Luther in his warfare against the pope, and the chief protestant shepherd was under great obligations to this shining light of the "pure Gospel." Luther's permission to the Landgrave of Hesse to have two wives, may be summarized, says Doctor Lindsay, thus: "We are now living under the Gospel, which does not prescribe rules for the external life, and has not expressly prohibited bigamy. In individual cases of dire need, and to prevent worse results the Pastorate may sanction bigamy in a purely exceptional way. . . . Such a bigamous marriage, is a true marriage,—the necessity being proved—in the sight of God and of conscience, but it is not a true marriage with reference to public law and customs. Therefore such a marriage ought to be kept secret, and the dispensation which is given for it, ought to be kept under the seal of confession."

Says Fr. Balmes: [54] "During many centuries amid circumstances the most various, and sometimes the most terrible, the Catholic Church struggled with intrepidity against the passions of potentates, to maintain unsullied the sanctity of marriage. Neither promises nor threats could move Rome; no means could obtain from her anything contrary to the instructions of her divine Master;

[53] "Life of Luther," by Dr. Lindsay, p. 255.
[54] "European Civilization," Balmes, p. 137.

protestantism, at the first shadow of the slightest embarrassment, yields, humbles itself, consents to polygamy, betrays its conscience, opens a wide door to the passions, and gives up to them the sanctity of marriage, the foundation stone of true civilization. . . . What would now be the condition of Europe, if Luther, the founder of protestantism, had succeeded in inspiring society with the indifference which he shows on this point in his commentary on Genesis? 'As to whether we may have several wives,' says Luther, 'the authority of the patriarchs leaves us completely free.' He afterwards adds that 'it is a thing neither permitted nor prohibited, and that he does not decide anything thereupon.'"

In McClure's Magazine of December, 1909, Professor G. E. Howard,—a non-catholic—of the University of Nebraska, says: "It should not be forgotten that liberal divorce in Christian lands is the fruit of that phase of the renaissance in thought that we call the Reformation. For in its origin the prevailing modern doctrine of divorce, like the prevailing modern conception of the form and nature of wedlock, was shaped by the brain of Martin Luther. . . . Luther's famous dictum that marriage is not a Sacrament but a 'temporal wordly thing' which 'does not concern the church,' led the mind of the western world to sanction civil marriage and its counterpart, civil divorce."

The writings of the founder of protestantism, show an entire lack of appreciation of the sacredness of marriage; and at the birth of the new principle of private judgment, the reformers, under the lead of that false priest, began the pleasing task of reversing the judg-

ment of the Catholic Church, who, at the beginning, had defined marriage to be a holy sacrament, ordained by Christ and indissoluble, except by death. In the prosecution of this work, they took Bible in hand and found a text, which, by the aid of [55] private interpretation, they professed to understand in a sense opposed to that of the Church. This new interpretation was professedly in the interests of morality as a relief to innocent persons, in a marriage the ethical principle of which had been profaned.

As it is a favorite device of the devil, to appear in the garb of an angel of light, this attack upon the faith of so many centuries, came under the cloak of religion; and thus was handed down to posterity, *by the first reformer, the legacy of divorce.*

Let us contemplate for a moment the moral effect upon the world of this effort at reformation! Divorce, the monster sin of the age, stands responsible, during the last twenty years, for the destruction of one million three hundred thousand homes. By this multitude of desolated firesides, broken hearts have sorrowed, angry passions been aroused, families divided and its members scattered, with as little concern for their future, on the part of parents, as though they were so many kittens and puppies. The parents of these children, having found their "soul mates," are now only interested in obtaining the decree. If the "lady" be young, the public press will refer to her as "the charming divorcee." Not long since in the divorce court at San Francisco, a young lad was asked by the judge "which parent he

[55] Matt. xix, 3-9.

would choose to go with?" The boy made answer between sobs, "I want them both."

The Protestant Episcopal Bishop of Maine says: "Laxity of opinion and teachings on the sacredness of the marriage bond, and on the question of divorce originated among the protestants of Europe in the sixteenth century. It soon began to appear in the legislation of protestant States on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present it has proceeded from one degree to another in this country, until especially in New England the Christian conception of the nature and obligations of the marriage bond finds scarcely any recognition in legislation, or, as must thence be inferred in the prevailing sentiment of the community."

"As a favor to the church," says the San Francisco Monitor: "The Rev. Mr. Hamilton, a prominent Protestant Episcopal divine, implores society to discountenance divorce by withholding recognition from divorced persons who remarry. He is addressing a representative audience of Newport cottagers:

"The reverend gentleman frankly admits that the Protestant Episcopal Church is unable to enforce its decrees among immediate adherents, or to curb the destructive current of divorce among fashionable people who profess to recognize its authority. He beseeches society, therefore, to rescue 'the Church' from an unfortunate predicament in which otherwise it must be hopelessly involved.

"The people of Newport, Dr. Hamilton declares, are endowed with the power to suppress the evil. Con-

secutive polygamists are sensitive about their social standing, though coldly indifferent to the voice of religion; the divorce industry would be effectively discouraged, he thinks, by the refusal of society—especially the Newport brand—to 'know' the principals in these unholy matrimonial entanglements.

"If home-wreckers are received into society and into all the homes of the land; if home-wreckers get society's sanction in Newport, concludes Dr. Hamilton, they do not care about the church's censure anywhere.

"Such a confession from such a source, places 'the Church' in a very peculiar light. Here we have an appeal to society to save the church from a danger against which the church itself should shield society. It is the duty of the church, as it is the mission of religion, to safeguard the moral and spiritual life of its membership from baleful influences in every shape. The church which is forced to acknowledge its inability to perform an obvious duty toward its adherents, is certainly in a bad way. It is nearing, if it has not reached the end of its usefulness, as a moral and spiritual force. . . .

"The pathos of Dr. Hamilton's singular appeal is accentuated by the fact that the particular audience to which it is addressed is composed in large part of the individuals from whom its members are asked to withhold social recognition. Yet upon the consciences of these people the rector would lay the burden of saving the church."

The Episcopal Convention held in Boston, October, 1904, in its legislation on divorce, maintained through

the medium of its Hierarchy, the Catholic doctrine regarding the indissolubility of the marriage relation, but the public press that brought us this surprise, also brought the intelligence that the voice of the Apostles, speaking through the medium of the Episcopal Bishops, was not received as conclusive, by the highly respectable contingency composed of capitalists, manufacturers, real estate agents and dentists, known as the lay delegates, who refused to submit to the promulgation of the chief shepherds concerning moral doctrine.

That these bishops may not be confounded with those bishops who teach as the Master did, as "one having authority," these Episcopalian Bishops make haste to surrender the faith at the behest of a number of laymen, and effect a compromise which leaves the question about where it was before. In a church governed by bishops, it would be but natural to look to them as the representatives of that church's authority, but in this case authority in faith and morals, seems rather the prerogative of the laity than of the hierarchy.

[56] "The evil effects of divorce," says Father Yorke, "are so marked in the world around us, that one would think nobody could be found to defend it. It is the fruitful cause of gross immorality, of strife, contentions, murder, every crime on the statute books. It ruins the family, and in doing so necessarily the state and the nation. It takes away the glory of womanhood, and makes man worse than the beasts of the field. Depravity marks its progress, desolation follows in its wake. How

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[56] S. F. Monitor.

any decent man can defend it, seeing what havoc it makes, is not to be understood.

"If there were no God above us and no religion but the good of the state, our common sense would tell us that there must be no divorce."

It has been shown by protestant testimony, that England's moral condition received a great setback from the reformation, and Germany executed a retrograde movement at the same time and from the same cause, and if attention be given to the moral state of our own land under the curse of easy divorce—also admitted by protestant authorities to be a child of the reformation—it must be conceded that the truth of the proposition contained in the title of this work, is established definitely now and forever.

The history of a nation that in prosperity forgets God, ignores the moral law, that debases marriage, and that practices race suicide, will at no distant day be called upon to chronicle the event of that government's fall and passing among the nations.

The Roman Empire, in its later history, practiced these iniquities, and the empire fell. The empire that extended its great civilization, its arts, and maintained the valor of its arms in every quarter of the then known world, may have its history repeated in our day and among us, as the national emblem of our country shall be seen waving over broken hearthstones and homes desolated by divorce.

It is with pleasure that we turn from this subject, and call your attention to a quotation from one of

the works of that staunch protestant and prince of essayists, Lord Macaulay:

"The history of the Catholic Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy, and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila.

"The number of her children is greater than in any former time. Her spiritual ascendency extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which a century hence, may not improbably contain a population as large as that which now inhabits Europe. Her acquisitions in the New World have more than compensated for what she has lost in the Old. The members of her

communion are certainly not fewer than one hundred and fifty millions, and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions.

"Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's. We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to protestantism and unfavorable to catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years, the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the conveniences of life—that medicine, surgery, chemistry, engineering, have been greatly improved—that government, police, and law have been improved though not to the same extent.

Yet we see that during two hundred and fifty years, protestantism has made no conquests worth speaking of. Nay, we believe that so far as there has been a change, that change has been in favor of the Church of Rome."

Whatever history, be it catholic or protestant, that we read, it must be conceded by all, that the civilization of the nations was the result of the teaching of a united Church in obedience to the See of Rome.

The Catholic Church stands out as the great central figure, in the history of the nations. In America it cannot be considered an exotic, it was here at work teaching the Christian religion years before the "Pilgrim Fathers," armed with a charter giving them a monopoly in the fishing interests of the Atlantic coast, left the snug harbors of Holland, where they had *not* suffered persecution at the hands of the phlegmatic Dutch.

Our separated brethren for obvious reasons tolerate the presence here of the Catholic Church, but they seek no knowledge. Why? Because protestant ministers, day and Sunday school teachers, and the protestant press, have told them all about it. Without suspicion that these sources of information may through prejudice be unreliable, our friends, laying aside this customary wisdom, continue to confine their attention to such authorities and to magazine articles and histories written for no other purpose than the confirmation of the religious fairy tales to which at their mother's knee they listened, and the spirit of which was breathed in

the native air of their child life, and confirmed later in protestant school books and general literature.

One might think that a dictionary could be consulted without danger of being taught protestantism, but such is not the fact, it too has its little protestant sermons. In the Standard Dictionary, you will find that a Jesuit is "a crafty, insidious, double-dealing person, a subtle casuist, an intriguer. Their casuists have held that, when truth cannot be revealed, mental reservation is allowable; and that when acts are indifferent in themselves, the end to be attained determines their ethical character. But they have been charged with teaching that pledges may be made with a mental reservation, and that the end justifies the means." This protestant reputation "has caused them to be expelled from both protestant and catholic countries."

No treatise has ever been published by the Society of Jesus, which could by even the most extravagant assumption, be deemed as favoring the declaration that "the end justifies the means," on the contrary they have repudiated and anathematized it as a morally wrong principle of action thousands of times, as well as that other and kindred fallacy in regard to making promises with mental reservations.

The assertion that a Jesuit is "an insidious, crafty, double-dealing person," is not sustained by anything in the nature of proof, and could be asserted in regard to the editor-in-chief of the Standard Dictionary with equal truth and politeness.

Jesuits have been expelled from catholic and protestant countries, for reasons complimentary to them-

selves. Their founder prayed that, in imitation of the Master, they might suffer persecution; as "the blood of Martyrs is the seed of the Church."

This prayer was answered in the English Inquisition, and in many countries and in many centuries of time before the Standard Dictionary came to add its mite. And then as now, when bankrupt kings wish to replenish their empty treasury, they expel the Jesuits, and "acquire" their property.

If the editor had ever heard what the Jesuits suffered in their work of converting the Indians of the great west in America, he might have thought them worthy of at least a respectful mention in his protestant dictionary.

Has the editor-in-chief ever read how these Jesuit Missionaries went out into the wilderness to convert and civilize the savages?

Through the pathless forests, and the borders of the Great Lakes, carrying the few necessaries they possessed on their backs, together with a portable altar and a few pictures to assist them in telling the story of the Cross, traveled foot-sore and weary, among the different tribes, these men. They were not generally welcomed by the Indians, and were often subjected to the same cruel treatment as that accorded to captives taken in battle. Some had their thumbs cut off with sharp stones, some in like manner their toes, and sometimes a foot or a hand.

A favorite diversion of these children of the forest, was to insert under the skin, pegs or splinters of

pitch-pine which when set on fire produced the most excruciating suffering.

When they returned from the war-path without captives to torture, they brought out the missionaries and took revenge on them, with many ingenious and varied devices of torture.

Enduring the mental anguish resulting from the beastly habits of the Indians, when obliged as they often were, to live, eat, drink, sleep, and be as it were one of them the better to win their friendship and confidence; enduring cold and hunger on the long journeys through the forests, loaded down like beasts of burden, but if permitted always carrying their altar and pictures; they fully believed "that the end (the conversion of the heathen) justified the means." Had they not been "crafty Jesuits," the sufferings of these heroic patient men, living for savages a life like this, and at their death to unknown graves descending, "unwept, unhonored, and unsung," would have won the admiration, and challenged the wonder of the world. But, that the editor of this protestant dictionary, knowing all this and more, could in his comfortable office, supervising this work for revenue only, say these things of these men, is a wonder incomparably greater!

Another cause which stimulates to greater activity the giant protestant prejudice, and which deters our friends from making inquiries concerning the Catholic Church is, that the common people, the unlearned, the laboring poor, are so conspicuously present there.

In a street car recently a number of daintily attired ladies were talking together, as the car passed where

a beautiful protestant church was in process of erection, a lady remarked: "That's where I shall go to church when it's finished; the best people will go there!"

While the "best people" may be in general the most agreeable, the old Church, in imitation of her divine Lord's practice, is no respecter of persons; the lame, the halt, the blind, the ignorant and "the poor, have the Gospel preached to them."

Those who are looking for a church where only the rich and fashionable go, will have no difficulty in finding many such among our friends in the cities and towns of the world.

Those on the contrary who do not expect a church to be entirely free from those who, like the divine Master, were among the poor and despised of the world, might, could they inquire with dispassionate minds regarding the teachings of the Church—especially if the writer could avoid raising by too plain speech a spirit of opposition—reap much profit thereby.

## CHAPTER I.

### Unity.

The final conclusion of discussions concerning faith is often reached, by protestants, not through agreement, but through concurrence in expressions regarding the hopelessness of agreement. That "we cannot all think alike," seems a settled conviction; but were it to be so amended as to read "we *will not* all think alike," this must be the real truth, for, the unamended saying is a declaration of God's inability to reveal a religion to all mankind sufficiently reasonable for all mankind to accept, while the amended saying points directly to the supposition that the fault is theirs, and that it is a fault of the will and not of the understanding.

The desire, the will to disbelieve the divine teachings, to ignore the experience of the past, to find a new way, that you may have the satisfaction of leading others up the pathway that you alone discovered and from which vantage ground complacently point out, through clearer air, the mass of common toilers in the dusty plains below—is after all but the beggarly recompense of an overweening pride. In the desire to be leaders, not followers, among men, is found a motive far more potent for the many, than that of zeal for the glory of God. And in this lies the secret of the origin and multiplication of sects.

The religious denominations have, as a consequence

of these ambitious motives, increased in numbers to so great an extent, as to cause, among the older sects, misgivings—in connection with questions of finance—as to the desirability of further divisions. It would appear that four hundred denominations ought to be sufficient for the expression of all the opinions connected with the varying phases of protestantism.

Among the sects, an increasing number of individuals will be found who are unwearied searchers after opinions novel and strange and which differ, more or less, from the standard of the organization to which they belong. Then comes the great army of the indifferent, who have made shipwreck of their faith on the rocks and sands of the numberless cults and isms of the day. To this class it is of small consequence what one believes, so long as they are sincere in it.

So besides the large number of religious bodies, we have in each one, as a wheel within a wheel, a great number of conflicting opinions and beliefs, which, with the progress of time, become less and less sharply defined, finally passing beyond the realms of certain knowledge into the broad fields of speculation and conjecture; as western skies, at close of day, flash out their richest coloring just as the passing moment changes all distinctive outlines into weird and shapeless phantoms of the night.

This divided condition of the protestant world then, is the outcome of that false maxim that "we cannot—meaning will not—all think alike." The education of protestants has always this end in view, of impressing upon all minds the inestimable advantage accruing from

this bequest of the "reformers." That with which we are from youth familiar causes no surprise. Little wonder that our friends are so slow in realizing their loss, when they have never experienced the perfect rest resulting from that sure and certain faith which is the attendant of Christian Unity.

The lion, born in captivity, paces wearily back and forth the length of his cage; while his far-seeing eyes roam over the distant forest's shade—his natural home—his body cannot pass the iron bars to follow. He feels that something is wrong, perhaps that he is wronged, but never having had a taste of freedom, never having enjoyed the thousand and one sweet odors of the jungle or pleasures of the chase, he knows not, as the captive of yesterday knows, the lack of what he never enjoyed.

Protestant ministers for nearly a half century have confessed to a feeling of disquietude as though they, too, felt that something was wrong in the practical working of their systems of religion. "There is at this time," say they, "a great feeling of unrest throughout the religious world." A Presbyterian divine,[1] pastor of a "rich and influential" church, recently said in substance: This feeling of unrest, which seems to be increasing throughout the world, amounts at times to almost torture. What is to be the final outcome? Will it lead us to a higher plane, or plunge us down to the lower level of darkness and despair? The feeling of unrest, complained of by this learned Doctor, is *the natural outcome of uncertainty regarding faith.* In

1 Dr. Coyle.

confirmation of this, a second protestant minister is cited.

The Rev. J. W. Conley of Fresno, California, in a sermon at the Baptist Church upon the subject of "Saving the Church," said: [2] "The danger confronting the church now is abstraction and uncertainty of belief. There is little direct opposition to Christianity, but there is vagueness. The danger to the church to-day is the haze of uncertainty."

In a sermon preached at Springfield, Massachusetts, the Rev. Mr. Woodrow said: [3] "There are enough Christians in many communities to affect them powerfully for good, but, alas, they are split up into sects and factions and torn by petty jealousies.

"In our Western States as soon as a new town starts, we have the spectacle of half a dozen churches, each with a handful of adherents, and each receiving missionary help, when there should be one self-respecting and self-supporting church. This is as true in New England as in the West. We see small towns with three or four churches, when if all the people in the town went to church, it would not make one good congregation."

These protestant teachers here show: First, a general and increasing condition of unrest throughout the religious world—meaning themselves—which amounts to almost torture; Secondly, this unrest is traced to uncertainty, vagueness, and haziness in teaching the Christian faith; Thirdly, it appears that this unrest and un-

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2 San Francisco Call's report of Baptist Convention, Nov. 15, 1911.
3 Springfield Republican.

certainty come as the sad result of all not willing to believe alike in humble submission to that desire expressed in the Gospel by the divine Son to his Father: that they all might be one, as he and the Father were One.

Our adversaries are, seemingly, in the vanguard in their appreciation, in worldly things, of the many advantages of Unity, and are exceedingly apt at instituting comparisons between the prosperity of the United States among nations, and that of the same States if dismembered and dissevered. The motto that "in union is strength" seems to be regarded as Gospel truth while in affairs connected *with* the Gospel they profess to believe that in disunion there is strength!

Our Saviour established one true Church. [5] "Be careful to keep the Unity of the Spirit in the bond of peace; one body and one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and in us all." This is paraphrased by Cardinal Gibbons, in this manner: [6] "As you all," he says, "worship one God, and not many Gods; as you acknowledge the same divine Mediator of redemption, and not many mediators; as you are sanctified by the same divine Spirit, and not by many spirits; as you all hope for the same heaven, and not different heavens, so you must all profess the same faith."

It is not, by any process of reasoning, conceivable

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4 St. John, ch. 17, v. 22.
5 Ephes. iv, 3-6.
6 "Faith of our Fathers," p. 24.

that our divine Lord could have founded a Church on the doctrine of a Trinity in Unity, and then one on the Unity without the Trinity; nor is it possible that he could have built a Church on Peter, and then a Church in opposition to that, upon the right of Private Judgment. Could our Lord found a Church to teach the eternal punishment of the wicked, and another that the eternity of punishment is no true doctrine? Could the Eternal Wisdom found a religion to teach that Christ was God, and then one to teach that he was not?

God is the author of order, not of confusion. If a stated proposition be true, its opposite cannot also be true. Would our Lord establish a Church so unreasonable in its requirements, that all could not, if they would, submit to them? When our friends say that they cannot all think alike, they virtually deny the truth of revealed religion. Certainly God could reveal but one religion, and that one religion must be true.

For the space of fifteen centuries Christian Unity was an historical fact. All nations were as one family living in Unity under one head the father of the household; as a kingdom under one king; as the sheep of the fold under one shepherd; as the different members of the human body under one head. As the branches of trees, and vines, and flowers, receive their life and beauty from their union with the main trunk, so the different nations preserved their spiritual life and Unity, by obedience to one supreme head on earth, the Roman Pontiff.

During this long period, the heathen nations converted to the faith became its brave defenders, and

the Saracen legions were driven back to their deserts, and the priceless treasure of the Christian faith, together with the learning of ancient Greece and Rome, preserved to posterity. In the realm of conjecture, what might have been the result of this long conflict with the Moslem, had Christianity been divided as at present into a large number of sects, each under their separate leaders, and more or less at war among themselves?

When the Scotch Covenanters were drawn up in battle array, waiting to repel an incursion into their domains by the Royalists of England in the reign of Charles First, they, unfortunately for themselves, became engaged in a war of words in regard to the proper understanding of a text of Scripture. The battle which they had *not* come out to fight, continued to be waged right merrily and with such vehemence and constantly increasing din, as to enable the Royalists to approach near enough without being seen, to pour a well directed volley into their ranks, which broke up the discussion and accelerated their flight.

In pre-reformation times, the age of Christian Unity, by the united labor and self sacrifice, for the glory of God, of the whole people, were built those magnificent temples, the Gothic Cathedrals of Europe, which travelers are wont to cross the seas to admire. They may be given great admiration and not be over-praised. They are the only Churches worth going a stone's throw to see. Architects may imitate, but never hope to rival, those monumental works built by the inspiration of a Christian people whose heart, as well as skill,

was in the energy put forth. Their harmonious proportions, vast size, their graceful springing arches and tracery with wealth of detail lavishly bestowed, make these huge piles of solid masonry that have bid defiance to the elements and the disintegrating hand of time for centuries, seem light and airy as a lacework pattern, or the fleecy clouds towards which their lofty spires and pinnacled turrets point. On earth indeed, but yet disdaining such low and universal support as mother earth affords, stand, in most dainty equipoise, as if in contemplation of a speedy upward flight as in the morning's crimson glow, the lark's ecstatic song mounts upward to the gates of peace and light.

To uphold the Cross on which the King of Glory died; to house a Tabernacle wherein the King of Glory might make his dwelling place with the children of his love in temples made with hands; this was the inspiration of all Christian Architecture; this the noble ambition that fired the hearts and strengthened the sinews of the Medieval builders who raised to the glory of God, the Cathedrals of the world.

Take a brief glance at how these noble works of the builders' art fared during "The Great Reformation."

[7] "Lead was stripped from the roof of the finest church without the slightest hesitation and melted at a fire made with wood of stalls, screen work, or rood. Orders were sent, to wreck the roof and 'pull the lead' of some of the most glorious architectural monu-

[7] "Henry VIII. and the English Monasteries," Gasquet, Vol. II, p. 426.

ments which England then contained. Bands of workmen went about from place to place throughout the country, lit their fires in the naves or chancels of abbey Churches, and occupied themselves for weeks, in melting the coverings of roofs, and the gutters, spouts and pipes from the building into pigs, the sale of which might add a few pounds to the royal plunder. . . . Like a swarm of locusts the wreckers went forth over the land, and what they found fair and comely, they left black with their smelting fires and useless ruins."

The testimony of contemporary writers makes evident the fact, that on the eve of "The Great Reformation" in England, Church building was progressing with the usual enthusiasm. This is a very significant fact. for, as our fellow helper, Rev. Mr. Woodrow, has said: "When men are in doubt about the stability of the foundation they do not build."

When the cyclone of "The Great Reformation" struck the land, Church building, general learning, all progress in the arts and sciences, stood still, as England, no longer as in the old days "Merrie England," bent her head to the storm of fanatical persecution that swept in one broad wave of desolation over the land.

The "reformers" found the use of much whitewash necessary in obliterating the mural paintings of Scripture scenes—the Bible of the poor—that decorated the Churches, Chapels, and Cathedrals which they spared for their own use.

So the "reformers" like a cloud of locusts in a fair field of wheat descended upon the land, and those beautiful Churches, so fair to see, which the ignorant

and debased catholics had reared to the honor of God, were by these exceedingly intelligent and pious gentlemen, the "reformers," demolished and thrown down.

It was not the chief part of their offense that lay in roofless Churches and blackened walls; in monks hanging in chains over slow fires; in scores of heads on poles and pikes, that decorated the sides of bridges and adorned archways; it was not the trail of blood, nor rack nor dungeon; it was not gaunt hunger and tears, desolation and want; these were only the common incidents of the inquisition under Thomas Cromwell the desolating marks of which, in a few generations, might be obliterated and its cruelties forgotten. But it was in the violation of God's law in the destruction of Unity, that the sum and substance of their offending lay.

It is not difficult to understand the very sad results which necessarily follow from the loss to the Christian world of Unity. That respect which the masses would feel for the voice of a united Church, can never be inspired by the uncertain, hesitating voices of a multitude of sects.

The Rev. Dr. Huntington at an Episcopal Convention in San Francisco, said: [8] "How can we correlate and unify the religious forces of the Republic? In this convention we have a memorial seeking denominational Unity in the matter of marriage and divorce. Yet because of our unhappy dissensions we know that nothing can be done." Here the Doctor bewails the fact

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8 Public press.

that because of the loss of Unity protestants cannot teach moral doctrine. "'Tis true 'tis pity, 'tis pity 'tis, 'tis true." Again the Doctor says: "In our public schools, where our youth are taught everything but their duty to God and their neighbor, that simple religious teaching canot be instilled into the minds of our children, because of the unhappy divisions of the Christian Church."

The Doctor, in no uncertain terms, here admits that the divisions among protestants prevent their teaching faith and morals. Now as the Church was founded for the express purpose of teaching faith and morals, why may we not accept this confession of incompetency, from so distinguished a light, as being conclusive of the entire subject? The loss of Christian Unity, prevents the teaching to children in public schools of any faith. The children who spend five days in every week in acquiring secular knowledge, and about thirty minutes on Sunday in the pursuit of religious knowledge, will not be long in striking a balance as to the relative importance which the parents give the two, and will naturally grow up with but slight appreciation and knowledge of the Christian religion, while worldly pursuits will be the all absorbing occupation of the mind.

The loss of Unity, has caused vast numbers of protestants to be enrolled in the great army of the indifferent, because their inquiries after truth met no sure and certain answer. When one inquires the way of salvation, is it not better that one voice should answer, rather than a babel of tongues? Protestant mis-

sionaries are sometimes given advice by the hard-headed heathen after this manner: "Brothers, why not first go home and agree among yourselves what it is that you wish to teach us, and then come and we will hear you."

The Japanese Consul in Chicago, gave as a reason for the slow progress made by Christianity in his country: [9] "One reason is, that among themselves there are so many differences. The Presbyterians tell the people that they are the true kind, and that Congregationalists, Methodists, and Baptists, are none of them the true kind. The Catholics, too, claim to be the only genuine Christians, while they are not allowed to be Christians at all by the others." This is how the pagans are impressed by the divisions among Christians. How different all this before the "Great Reformation," when one united Church, teaching by authority of the divine Master, taught one faith to all peoples, moving upon the fortifications of heathen superstition, as one grand army perfect in organization under one commander, in perfect unity in every purpose and design.

[10] The Rev. S. H. Woodrow, in a sermon in Hope Congregational Church, said: "The Church of Christ is in the world to do a specific work, to redeem society, schools, business, politics; all life is to feel her purifying touch. How can she best do this? She cannot do it by carrying on a strife within herself; she cannot do it by presenting a divided front to the enemy. Where

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9 Public press.
10 Springfield, Mass., Republican.

there are common enemies there must be a common purpose of union and aggression if we are to win." A glimmer of light, but insufficient to show our brethren their mistake in continuing the chant of "The Great Reformation's" praise, by which in the loss of Unity—and with it necessarily authority in teaching—they have been placed in this condition of "strife within themselves."

The great success everywhere attending our divine Lord's teaching, resulting in the conversion of great numbers of those who heard him, was the result of an authoritative and definite, not a speculative, teaching; it was a teaching that, in its direct plain certainty, carried conviction with it and banished doubt. If our Lord taught with authority—and not as the scribes—it must have been because authority was necessary. If authority was a necessity thus early, it must be indispensably so for all time. Before the days of division all was clear and plain, authoritative teaching was received with respectful submission. If one inquired concerning the faith he received one and the same answer everywhere; but now if one inquire of those who have lost Unity, a shout of varying and discordant answers will fill the air.

"If the world lasts for a long time," says Luther writing to Zwinglius, "it will be again necessary, on account of the different interpretations which are now given to the Scriptures, to receive the decrees of Councils and take refuge in them in order to preserve the unity of the faith." The expectation that the friends of division may return and take refuge in the

decrees of Catholic Councils is, in view of present tendencies, but the wildest of dreams.

If Luther could have foreseen how sects were to increase and how "different interpretations"—then scarcely begun—were to be forever changing until all certainty in interpretation of, and faith in, the Scriptures would be well-nigh lost; even this bold innovator would have been dismayed at the work which, in contempt for lawful authority, he had inaugurated but the end of which he could not see.

A distinguished English Divine—thanking him for his appropriate name for the sects—has the following to say in explanation of the protestant faith: [11] "Let us inquire concerning, not the truth of *rival churches,* but the form in which the Christian faith can best be presented to our age. Religious men are face to face with serious issues, and are burdened with grave responsibilities. The difficulties of belief are great but the consciousness of them is greater; they spring not so much from the new knowledge as the changed estimate and conditions of life. Men are so possessed and oppressed by the labor needed to win the means of living, that they have not sufficient energy of mind to weigh or to master the deeper mysteries of life, and so are prepared to allow either authority to confirm their faith or criticism to dissolve it.

"In such an age Catholicism may have its place, and make its converts; and it is to no purpose of ours to take it from them or them from it. But if it claims

11 "Catholicism: Roman and Anglican," A. M. Fairbairn, M. A., D.D., LL.D., p. 203.

to be the one real, sufficient and relevant form of the Christian religion, then the truth must be spoken. Not in and through it is religion to be realized in an age of thought, in a world of freedom, progress, order, and activity.

"Its doctrine of authority and the Church is a direct provocation to skepticism; its idea of religion is an impoverishment of the ideal that came in the kingdom of heaven. Faith can come by its rights only as it fulfills its duties to reason. And the Church that alone has a right to live, is the Church that by finding in God the most humanity, most fills humanity with God; and so works for the establishment of that kingdom which was founded by the Son, and is governed by the Father of man."

These rythmic flowing sentences contain the usual reference complimentary to "the age of thought, world of freedom, progress, etc." Just why the Catholic Church is deemed incompetent to declare the way of salvation to the wonderful people who live in this world of progress, is not stated. Our friends of the "rival churches," often make radical statements for which they forget to assign reasons or give proofs. The thought seems to be—if we may brush away the frosting, and pluck some of the flowers of rhetoric—that the Catholic Church has some place, if not right, in the world as a teacher of those poor workers who, after their daily toil is finished, "have not sufficient energy of mind to weigh or to master the deeper mysteries of life," and so are fit subjects for the authority of the Catholic Church.

The learned Doctor has here sounded a distinctive note of protestantism. The Catholic Church if you will, for the poor, the unlearned, and those of low degree; but protestantism for the rich, and those possessed of the requisite amount of learning to master the deeper mysteries, and through endless criticism be able to dissolve the faith. Our divine Lord, himself, despised and rejected by the proud Pharisees of learning, was ever the friend of the poor and lowly, but he will love and bless the rich and the learned as well who, not exalting themselves—for what God has *given* them—like little children, are willing to submit to proper authority, and to be meek and lowly of heart as the Lord of Glory was.

"The difficulties of belief," are not great in that Church which abides in Unity, but that they are great in the churches of division; their long continued quest for truth which when seemingly found proves but a specter, sufficiently attests. "The changed conditions" present no additional difficulties to us, but it is understandable that such may be the case among the same class in the "rival churches" who, if they wish to make choice of a faith intelligently, must necessarily after their day's toil, study the tenets of a large number of faiths, and would likely find the difficulties of belief as great as Doctor Fairbairn and other protestants generally do.

The Catholic Church supplies all the requirements of the protestant Doctor, for that "Church which alone has a right to live"; in the belief that Jesus Christ is true God and true man; and therefore, "finding in God

the most humanity, most fills humanity with God." Divine truth is one truth, not many truths, it must be taught in Unity, not in diversity; in its nature it is as intolerant and exclusive of all rival claims, as that self-evident truth in mathematics that two and two make four.

That this one and undivided Church, ever the unrelenting foe of change and division, came down to us from apostolic times, all non-partisan history shows; and the utter failure of our adversaries to establish a date for its origin other than that, dispenses us from further proof.

That protestantism, with its loss of Unity and authority and its fallible interpretation of an infallible book, is a "direct provocation to skepticism," the number that in the "rival churches" yearly join the army of the indifferent—or go to swell the ranks of Mrs. Eddy's followers, abundantly shows.

[12] "We ask," says Doctor Balmes, "those who see in catholicity only one of the innumerable sects by which the earth has been covered, to point out elsewhere a similar fact; to explain how the Church has been able to show us a phenomenon, constantly existing, so opposed to the ever-varying spirit of the human mind; let them tell us by what secret talisman the Sovereign Pontiffs have been able to do what other men have found impossible. Those men who have laid aside their own opinions to adopt those of a man called the Pope, were not simple and ignorant men. They are the same

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12 "European Civilization," J. Balmes.

men who have filled the highest places in Europe, whose names have been handed down to future generations.

"Examine the history of all ages, and if you find anywhere such an extraordinary combination of knowledge in union with faith, of genius in submission to authority, and of discussion without breach of unity, you will have made an important discovery, a new phenomenon. Impartial reason must draw from it the conclusion that there is in the Catholic Church something which is not to be found elsewhere.

"These facts, say our adversaries, are certain. This phenomenon, realized in the Catholic Church, only proves the existence of a fixed system. The Church knew that union is the source of strength; that union cannot exist without unity of doctrine; and that unity of doctrine cannot be preserved without submission to authority. *The principle of submission,* such is the explanation of the phenomenon. The scheme is grand, the system extraordinary, but they do not prove the divine origin of catholicism.

"This is the best reply which they can make; it is easy to show that the difficulty remains. Indeed, if there has been for eighteen centuries a society which has known how to bind to this principle eminent men of all ages and countries, the following questions must be asked: Why has the Catholic Church alone possessed this principle, and monopolized this idea? If the sects have been in possession of it, why have they not acted upon it? It is not enough to say that there was a plan—a system; the difficulty lies in the exist-

ence of this plan and this system; it consists in explaining how they were conceived and executed.

"If we had to do with a small number of men, in limited circumstances, times, and countries, for the execution of a limited project, there would be nothing extraordinary; but we have to do with a period of eighteen hundred years, with all the countries of the world, with circumstances the most varied and the most opposed to each other; we have to do with a multitude of men who did not meet together, or act in concert. How is all this to be explained if it were a plan and a system devised by man?

"What was the mysterious power of Rome which enabled her to unite around her so many illustrious men of all times and of all countries? How did the Roman Pontiff, if he be only the chief of a sect, manage to fascinate the world to this extent? What magician ever did such wonders? Men have long declaimed against his religious despotism; why has no one been found to wrest the scepter from his grasp? Why has not a pontifical throne been raised capable of disputing the pre-eminence with his, and of maintaining itself with equal splendor and power? Shall we attribute it to the knowledge or the virtues of the men who have occupied the Papal throne? There has been in eighteen hundred years and more an infinite variety in the talents and virtues of the Popes.

"For those who do not see in the Pontiff the vicar of Christ—the rock on which he has built his Church—the duration of this authority must be the most extraordinary phenomenon; how there existed for cen-

turies a series of learned men faithful to the Roman See."

The protestant divine George F. Candlin, in a paper on Religious Unity, read at the Parliament of Religions, says: "Surely one of the lessons God is loudly teaching us, is that to have larger measures of success we must have increased Christian unity. In the family, in business, in the management of the state, we do not hesitate to recognize the principle that domestic harmony and outward prosperity are linked inseparably to each other. Can we imagine then that in religion alone, which ought to be its grandest expression, the law is relaxed? Is a religion universal in its empire, but disordered and disparate in its fellowship so much as conceivable?"

In God's economy this condition is not conceivable, it was only in an attempt by protestants to improve upon God's economy, that this state of things became an accomplished fact. It was undeniably the purpose of our divine Lord, that his children should dwell together in Unity. Recall how feelingly our Lord supplicated the Father for the Unity of his Church, there on the banks of the Cedron with the loom of the Cross before him.

[13] "And not for them only (the Apostles), do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me.

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13 Gospel John xvii, 20-23.

And the glory which thou hast given me, I have given them; that they may be one, as we also are one."

Here the conversion of the world is made dependent upon the Unity of the Church. That our Bible reading friends can see their position condemned, as it is in this Gospel, and fail to realize the responsibility that rests upon them for this state of things, is a wonder. There are, of course, sporadic signs that might presage the coming of the dawn. The little bird—from the Parliament of Religions—only partially awake on his blossom twig, surprises his mates and astonishes himself, by sounding a catholic note in praise of Unity. And in the excerpt that follows is seen a well defined streak of light in the east. Hear the Anglican Bishop of St. Andrews:

"Try to imagine some of the thoughts of our divine Lord, who has proved his love for us by the agony and the bloody sweat of the cross and passion of Calvary. How does it all seem to him? Surely he must recognize the waste of power which our separation involves. Surely he must see that if the separate gifts which he has bestowed upon each separate member of his body are not used for the good of the whole body, then the whole body must suffer through the loss of that which every member should supply. Surely our Lord must see that one of the guiding principles of that master spirit of evil, is, *To divide and conquer.*"

It is morally certain that, in the divisions of Christians, justification is sought by the many for whatever dereliction of duty they may be rightly charged with.

St. Cyprian in his twenty-third sermon says: "There is one God and one Christ, and his Church is one, and one the people joined together in the solid unity of the body in the bond of concord. This unity cannot be broken nor the one body be divided by the separation of its constituent parts."

What a beautiful illustration of Unity is found in the Gospel. [14] "And there shall be one fold and one shepherd." Should one sheep leave the pasture, the others if possible will follow, owing to their dread of a separation from each other. Our Lord intended that the sheep of his fold should remain in Unity under one shepherd, all fed with the same sacraments and nourished with the bread of life which is his body and his blood.

The Church in the Gospel is likened to a kingdom. [15] "And of his kingdom there shall be no end." [16] Jesus said to the obstinate Jews: "The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof." [17] "For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members one of another." [18] "For as the body is one and hath many members: and all the members of the body, whereas they are many, yet are one body: so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond

14 John x, 16.
15 Luke i, 33.
16 Matth. xxi, 43.
17 Rom. xii, 4-5.
18 1 Cor. xii, 12, 13, 20.

or free . . . now there are many members indeed, yet one body." St. Paul writing to the Corinthians says: [19] "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you."

These few texts, from the Scriptures, need no explanation. They show plainly, to those who wish to see, that the division of the Church into numberless sects was no part of God's plan. The protestant principle of division finds no recognition in the Scriptures, but, as in the above excerpts, finds its sure condemnation. The writings of the early Christian Fathers are but the echo of this Scriptural condemnation; the wrong, the great loss in Christian influence, and the scandal of indifferentism that results from this exhibition of human pride in sect building, are apparent to all.

Protestants feel the loss of Unity and know that they are in the wrong, their Bibles plainly tell them so, but as they never can finish their hosannas over "The Great Reformation" that was the destroyer of Unity, they continue to look up and press forward, always searching for the lost treasure where it is not to be found.

If those desiring to go east, by some mischance go west instead, upon finding their mistake it would save weary days of travel to turn back, rather than press on. In their search for Unity our friends are ever moving further away from the source of Unity. The pride of their hearts forbids them to acknowledge that "The Great Reformation" was a great mistake, an egregious

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[19] 1 Cor. i, 10.

wrong; so they preach federation, or they try to [20] shave the corners off conflicting creeds and paste the residue together, in the vain hope that Unity may be obtained.

Turn back then, brethren, to where in the sixteenth century in the pride of their hearts, your and my fathers, made the sad mistake of destroying Christian Unity. Turn back to where they rent asunder the seamless robe of Christ, that emblem of Unity which even the rude soldiers on Calvary's height did not divide. Turn back to the truth you have vainly sought while going from it. There can be no difference between truth in the sixteenth and truth in the twentieth century, for truth "takes no note of time." Truth is an emanation from God, and partakes of his immutability and is, therefore, the same yesterday, to-day and forever, it knows no change nor reformation.

A super civilization cries "back to the land," back to nature, the glebe, the furrow; better still is a return to first principles, early teachings, the original faith. Fear not then to turn back when on the wrong road, for the rugged stony path of penance will lead to truth and Unity; to victory through humility; to well-earned peace. The "rival churches" in their restlessness are searching for something new, that which satisfies to-day, to-morrow will be old. They seek a religion "suited to the times"; their creed, now old-fashioned, must be "restated along the lines of modern thought." Instead of bringing the times into accord with the Gospel, the

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[20] Rev. Thomas Cox.

Gospel must be *explained* in a way to reflect the worldly spirit of the times.

If our friends were ever in possession of the true faith, for what are they now looking, and why does Doctor Fairbairn say that "religious men are face to face with serious issues and are burdened with grave responsibilities, and the difficulties of belief great, etc.?" What are these serious issues, these burdens, these grave responsibilities? Is it that the doctrines of Christianity, now nearly two thousand years old, are not sufficiently understood by the protestant Doctor and his coreligionists, as to make belief in them reasonably easy? Or are they so oppressed with the weight of responsibility in determining which one of the four hundred "rival churches" can at this late day best begin the evangelization of the world?

Protestants, both in and out of the pulpit, give evidence of this spirit of disquietude, they are ill at ease, continually shifting and changing. [21] "I see," says Theodore Beza, "our people wander at the mercy of every wind of doctrine, and after having been raised up, fall sometimes on one side and sometimes on the other. What they will think of religion to-day you may know; what they will think of it to-morrow you cannot affirm. On what point of religion are the Churches which have declared war against the Pope agreed? Examine all from beginning to end, you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety."

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21 Th. Beza "Epist. ad Andream Dudit."

In this plaint of the Theologian of Geneva, we have a tribute to the efficacy of "The Great Reformation" in the hopeless muddling of men's minds at the very beginning of the departure from Unity. It is likely that if this "reformer" could have taken but one glance down the gloomy vista of the centuries of division to the time of Doctor Fairbairn, he would have confessed that his own woes were but a feather's weight in comparison.

The slight fissure made in the banks of the swollen and impetuous torrent ever increases in size with the strong current's wash, resulting finally in widespread devastation.

In a degree far too slight considering its importance, attention has been called in another place to the difficulties of belief occasioned by the teaching of many and contradictory opinions in place of one true faith. Let us direct our attention to the obstacles presented to the mind of the inquirer after truth, more especially the poor and those of limited education. The poor are mostly occupied with the labor necessary for their livelihood. To whom are they to apply to learn the way of salvation? Can they decide which among the "rival churches" is best qualified to teach the truth, without examining at great length the claims of all these would-be teachers? This alone, when we consider how little time, outside of work and necessary rest, the toilers have at their disposal, would prove a barrier in most cases.

But supposing all had the time, have they the learning necessary to decide the knotty points and problems

of faith, which the learned in the "rival churches" have never been able to agree upon, and which have caused the eminent Doctor Fairbairn to declare that, "the difficulties of belief are great"? How are these people, without time to study and think, or very much learning to assist them, to ever find the truth? Would it not be a thought worthy of God, to provide for these poor souls, a church that could teach them with divine authority the one true faith? Would it not be better in such case—and in case of the learned as well—that "authority should confirm, rather than criticism dissolve"?

What advantage can be found in a teaching that is not conclusive it is hard to imagine. If our friends desired instruction in any of the arts or sciences, they would employ only such teachers as could give the desired instruction with certainty, and would be intolerant and impatient with all incompetents. But have any among the protestant churches claimed the ability to teach the Christian faith in its entirety with certainty? Certainly not. Our friends have never severally or collectively, professed their ability to answer decisively the all important question: What is truth? And yet every child of Adam has a native inborn right to know the answer. Brought into this world by a most wise Creator, we have a right to know the secret of our destination, and the road leading to it. Our divine Lord recognized this right when he founded one true Church to be our sure and certain guide.

If a number of people, disagreeing among themselves, essay to direct the traveler on his way, confu-

sion will likely result and the traveler fail to reach his destination. There must be a sure guide to truth; that protestants are strangers to this guide their many and varied conjectures, without agreement, plainly show, and they give the impression that truth—as a feudal baron in his beleagured castle—is being kept from those desiring an intimate acquaintance with it. Doubt, regarding the truth, is the most cheerless as well as unnecessary of companions. It was never intended by God, that his creatures should be in doubt concerning the way of salvation.

Suppose, if you will, that some searchers after truth have thought to cast in their lot with some one of the "rival churches." They will be told by no less an authority than the Rev. President of Amherst College, that "in former times the Church was looked upon as the indispensable means of salvation," but with increased scientific knowledge "there has been an imperceptible but sure change of sentiment."

We may imagine the intending members as saying: "Was the Church right in 'former times' when they taught that a church and sacraments were necessary, or are they right now when they teach that they are not? If all the churches are right, and yet all teach differently; if all churches admit their inability to teach the truth, the whole truth, and nothing but the truth, and further, that to belong to any one of them is not necessary to salvation; then let us take our chances with the large and respectable number on the outside, trusting 'that all will come out right in the end.'" Considering the circumstances, is not this a

perfectly sane conclusion for them to come to? Is it not the conclusion that the multitude are coming to in the present century, and is it not directly traceable to the loss of unity and authority in religious teaching? But one answer can be returned; the analogy between cause and effect was never so easy to trace, so thoroughly and overwhelmingly conclusive as here.

Let those who went out from us, thereby breaking the precious bond of Unity, return again to their home, and Christian Unity will result. It is but fair that those who broke the bond, should repair the injury. We had fifteen centuries of Christian Unity, before the "Great Mistake of the Great Reformation" came to destroy it, bringing strife and discord, where before had been peace and harmony.

Were such a thing possible, and we should essay to go to the "rival churches," there would be no result other than an increase of the malady; confusion worse confounded. Let our kind but mistaken adversaries, with that humility so pleasing in all God's children, give up the thought of Unity accomplished in any other way than by a return to the home of Unity where, in the cessation of strife and discord, of which they and the world as well are weary, in the possession of a sure and certain faith that will not change on the morrow, they will find lasting peace, as weather-beaten storm-tossed ships from off the main swing at their anchor chains, at rest in a quiet and safe harbor.

The twin sisters, division and doubt, are fruits of the so-called "Great Reformation," and doubt is the badge which all protestants wear from the cradle to

the grave; and they will never realize how much division and doubt have made them suffer, until coming out from this darkness into the clear noonday light of a faith that can banish doubt, a faith taught with authority by a church in Unity, behold their doubts and perplexities dissolve and vanish, as morning mists from mountain top and quiet valley, at the coming of a new and brighter day.

## CHAPTER II.

### Infallibility.

In the foregoing pages it has been shown that unity is an indispensable prerogative of the Church, not only from the Scriptures and the writings of the first professors of the faith; but also from its agreement with reason. The Infallibility of the Church, is of like importance; without which it would be impossible to preserve the true faith, owing to the vacillating tendencies of the human mind, as exemplified in the changes continually going on among the sects who discard this doctrine.

Infallibility is the guidance of the Holy Ghost promised in the Gospel to keep the Church in "all truth," and is claimed as a dogma, by the Catholic Church alone. Should a sect be so forgetful of its rightful position among sects as to advance a claim to all truth, it would mean the breaking of that existing bond, which requires that the sum total of truth possessed by all should be so divided that each may have a share, but none a monopoly; otherwise, Infallibility—to them the saddest of accidents—would result to the one, and with that result necessarily accomplish the destruction of the others.

As a means of self-preservation then, protestants are obliged to oppose Infallibility, and endeavor to maintain that a number of instructors each differing in many

respects as to the doctrine taught, so that no one of them being entirely right, yet no one of them entirely wrong, are superior to one voice teaching always and in all places, one doctrine and one faith.

Our opponents aver that it is the acme of priestly arrogance, for a Church composed of fallen humanity, to lay claim to one of the attributes of Deity. [1] "As well," say they, "might a man claim to be immortal in his body as infallible in his mind." It should be remembered however that while Infallibility primarily resides with and is an attribute of the Deity, yet he has been pleased to reveal to us through nature and the physical sciences many infallible truths for the benefit of man.

By the laws governing the movements of the earth and the heavenly bodies, the exact time when the sun for a brief period will fail to give his customary light; or, when by the season's changes stern winter will depart, and under softer skies birds will sing and wild flowers deck the hills and vales in beauty; are infallibly known to us. In such a month the rose will bloom, the cherry and the plum will set their fruit, the standing grain be ready for the reaper. Man, and the lower animals as well, have a natural infallibility as evinced in numerous instances. Even the birds know with infallible certainty the day of their assembling for their semi-annual flight to other climes.

The decisions of the Supreme Court are practically infallible. In the very nature of all governments or

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1 Jevous "Lessons in Logic," Vol. 1, p. 8.

social institutions, such is the absolute necessity for infallibility of some sort to reside in some one of these tribunals that, when *actual* infallibility cannot be conferred, *judicial* infallibility is given as a substitute. Hence, the framers of the Constitution of the United States, knowing that it was practically useless to have courts of justice, unless their decisions would be made final, at least in one or other of them, bestowed on the Supreme Court what is called in legal terms *judicial* infallibility, from which there could be no appeal. As some sort of infallibility was indispensable, and they had no power to bestow any other, by determining that the decisions of such a Supreme Tribunal were to be held as practically infallible, and therefore final, they did the very best they could for the peace and welfare of our Republic. On this account its decisions, whatever they be, cannot be questioned or reversed by any State authority and must be considered as final, even though, in some cases, they might be erroneous or incorrect. It is a much less evil to submit to an occasionally incorrect decision than to have interminable disputes so detrimental to public tranquillity and peace.

It is not in the power of any man to confer actual or real infallibility or absolute exemption from error. This, which God alone can do, for He naturally possesses it, was bestowed by Christ, the Son of God, on his Church and on his Vicar upon earth, St. Peter and his successors, for the safe guidance of men in the knowledge of truth and the attainment of their last end. As Almighty God established upon earth such a tribunal, as a necessary, and indispensable means of

religious unity, could he give it mere *judicial* infallibility? Could he make it as defective as a mere human institution, while he possessed the power to make it perfect and unerring? What human reason demands, we know, as an article of divine faith, has been actually done by our most wise and provident Creator to secure religious unity and peace. One of the absurd consequences, that would inevitably follow, if only judicial infallibility had been granted to the Church and its head, is that we should then be bound, under pain of mortal sin, to believe as true revelation what might be an erroneous one.

See Burnett, "The Path Which Led a Protestant Lawyer to the Catholic Church," pp. 117-118.

The results following the correct use of arithmetical numbers are also infallible. The sudden fall of the barometer infallibly presages the coming storm. By an infallible compass, the mariner shapes his course across the vast expanse of sea beset by varying winds and treacherous currents, in storms and darkness, and in impenetrable ocean fogs; at last finds entrance and safe anchorage in the harbor of his destination.

Seeing then, so many instances of Infallibility in everything around us, there can be no violence done to reason in the supposition that God in His infinite wisdom, who gave so valuable a privilege in natural science, would not withhold it from us in that more important science pertaining to supernatural things and thus leave His children without compass or guide. But Infallibility was in no way dependent upon the infallible in nature, for above and beyond all these was given

the Infallible Church, preserved from error through the perpetual indwelling of the Holy Ghost, that when the Infallible Bible should be completed, would be the one and only competent guide and rightful explainer of its truths.

Concerning the ill effects resulting from the rejection of Infallibility in teaching a supernatural religion Cardinal Manning says: "We behold on every side a restless, turbulent swaying to and fro of minds, like the waves of the sea. From every part we hear one cry: What is truth? Where is it to be found? By what test can it be known? Is there nowhere any certainty about doctrines, about revelation, about Scripture, about Christianity, about the distinctions of right and wrong, about the freedom of the will, about the nature of the soul, about the existence of God?

"The whole idea of certainty is obscured, the principle of certainty is rejected, the possibility of certainty is denied." So our adversaries are at last sure of only one thing, which is, that concerning an article of the faith, it is very, very wrong to know that you are right.

Mr. E. Hamlin Abbot, writing upon this condition of things in New England, says: [2] "The reaction against religious life and observance is accompanied by a looseness of thinking and a flabbiness of mind . . . occasioned by the loss of distinctness in ideas that is suffered whenever men replace narrow conceptions with broader ones."

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2 Outlook, Nov. 8, 1902.

What a charming fascination, for protestants, in the words broad, and reform, and yet it is difficult to say which of these good words has been oftenest seen in bad company. Mr. Abbot continues: "If there is likely to be under present theological conditions a revival of genuine religious belief in New England, there must be an intelligent and deliberate effort impelled by enthusiasm, to adjust the work of the Churches to the changed social environment and intellectual temper." This will be easily accomplished. Adjust the churches to the people, and the difficulty will be removed at once, and true religion again be in the ascendant!

The attitude of protestants towards Infallibility in religion and their efforts to derive comfort from the thought that truth is one of the unattainables in this world, and that however diligent we may be in its pursuit it can never be overtaken—is superlatively pathetic.

And why should we not have an Infallible Church, is it not better than a fallible one? Is perfect certainty in religion in anywise objectionable? If we enter a strange city and procure a guide, do we not want one that knows the way? In any court of law, the truth, the whole truth, and nothing but the truth, is required. In those things which concern our eternal welfare can we be less particular than when in court? No; we must have the truth in its entirety, it being impossible to make an act of faith upon a subject-matter in regard to the truth of which we are in doubt, and without faith it is impossible to please God.

The doctrines taught by our Lord and His apostles must from their divine origin have been infallibly true. The Christian Church, the only teaching body in existence, naturally attracted universal attention among those who for the first time heard the words of infallible truth from lips divine, and saw the ordinary laws of nature suspended in the stilling of the tempest's fury, and the raising of the dead to life.

The Infallibility of the Church is proven not only by her divine origin, but by her perpetuity, by which she has been through the ages of Christianity, the most patent of all historical facts, and the records of whose achievements were they to be eliminated from the world's annals, would leave history a compilation of unintelligible fragments.

In addition to these considerations, we find in the New Testament, at its completion, the exact corroborative evidence for which we should look; for, how could a church be called [3] "the pillar and ground of the truth," if by any possibility it could teach error? [4] "When you had received of us," said the Apostle, "the word of the hearing of God, you received it not as the word of man but—as it is indeed—the word of God." The teaching of the Apostle then must have been infallible.

The Apostles claimed Infallibility. St. Paul says: [5] "We have the mind of Christ." [6] "We have received . . . the spirit which is of God: that we may know

3 1 Tim. iii, 15.
4 Thess. ii, 13.
5 1 Cor. ii, 16.
6 1 Cor. ii, 12-13.

the things that are given us from God. Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit." And again the same Apostle: [7] "For our exhortation was not of error." [8] "Therefore he that despiseth these things despiseth not man but God." If the Father sent the Son into the world, it was to teach the truth. If the Son sent the Apostles into the world as the Father had sent him, it was to teach the same truth, and their teaching was therefore infallible.

When our Lord sent his Apostles to preach his Gospel, he said to them: [9] "He that heareth you, heareth me." If our Lord sent out teachers without preserving them from error, and they taught anything but the infallible truth, this Scripture would make him responsible for the dissemination of error. The teaching of the Apostles must then have been without doubt infallible.

Our divine Lord when speaking to his disciples said: [10] "But when the Comforter is come, whom I will send unto you from the Father, . . . he will guide you into all truth." Now a Church that is kept in *all truth,* by an Infallible God, *is an infallible Church.*

Our separated brethren, having the "open Bible," will read in the Gospel that, [11] "if one will not hear the Church let him be to thee as a heathen and publican." The institution here called the Church, was not one of

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7 1 Thess. ii, 3.
8 1 Thess. iv, 8.
9 Luke x, 16.
10 St. John xv, 26; xvi, 18.
11 Matt. xviii, 17.

the four hundred "rival churches"; for the good and sufficient reason that none of them were in existence at the time the words were spoken; but had they been in existence, their protest against Infallibility would have established the fact that they were in no way connected with the Church of the Apostles.

During the [12] "eight centuries and more," in which the Anglican Church, in her book of homilies, contends that the Church of the Apostles was "buried in damnable idolatry," this text in Matthew was sending the people to hear the Church under pain of being considered heathen! If the book of homilies is true, it suggests a surprising condition of affairs truly! But one thing is certain; if we are bound to hear and obey the Church under so great a penalty, it is manifestly certain that the Church, which we are obliged to hear, is equally bound to teach the truth, as no soul can be obliged to submit to the dictates of error. As the Church owning The Book of Homilies, in which this charitable opinion is expressed, has little respect for the doctrine of Infallibility, we may hold ourselves excusable for not receiving the statements of a body of men who can give no reason for their opinions other than that they are their opinions.

No other conclusion is possible, than that, in God's plan of salvation, there was no place set apart for error; all were to believe the truth, and as a natural consequence, all believe alike. St. Paul says: [13] "Now I beseech you brethren to mark them who cause dissen-

12 Book of Homilies Anglican Church.
13 Romans xvi, 17-18.

sions and offenses contrary to the doctrine which you have learned, and avoid them, for they that are such, serve not Christ our Lord." Would it be out of place here to inquire, if the "reformers" in Germany, and England, caused dissensions?

Would our divine Saviour come to this earth and subject himself to cruel sufferings, and death, to establish the one true Church, to be the interpreter of His will, when he foreknew that, owing to the inconstant mind of man, it would soon become corrupt and tend rather to the destruction than the salvation of souls, without protecting his children from the effects of this innate frailty of the mind and will? Such a supposition would be in the greatest degree offensive to the wisdom and goodness of God.

Think for one moment of the Church established by our divine Lord for the truth of whose doctrines the noble army of martyrs suffered, as being in "damnable idolatry," until Luther, and Henry VIII., found time to erect upon its crumbling ruins a new and purer one, which should be able to teach the Lord's Gospel which the Lord's Church was incompetent to do! Could there be any supposition more improbable?

The Church primitive came into existence through the Divine Will, and its teaching was by the same authority; this authority must be considered a sufficient guarantee of truth. This truth the Saviour commissioned his Apostles to teach in these words: [14] "Go ye, therefore and teach all nations; baptizing them in the

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14 Matt. xxviii, 18-19-20.

name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." To this divinely commissioned body of teachers, in another place he says: [15] "He that heareth you, heareth me; and he that despiseth you despiseth me. And he that despiseth me, despiseth him that sent me." These teachers in obedience to the divine command, taught the truth, the whole truth, and nothing but the truth, and necessarily, their teaching was infallible.

"Behold I am with you all days, even to the consummation of the world," shows that he would be also with the *successors of this teaching body;* it being no part of the plan to establish an Infallible Church, and later with the departure of those to whom these words were addressed, leave it to fallible guidance. The radical changes continually taking place in protestant belief show how impossible it is to preserve the faith as it was when first delivered by lips divine—without Infallibility.

[16] "Where shall we look," says the Jesuit Father Sasia, "for that body of teachers divinely commissioned to teach, and to teach infallibly? The answer, though a momentous one, thank God, is not far to seek. For when it is a question of identifying the ministers of God's Church, authorized to teach infallibly, we Catholics raise a controversy in which we have no opponent. We vindicate a privilege in which we find no rival

15 Luke x, 16.
16 Christian Apologetics, Vol. ii, pp. 497-498.

claimants. For it is a well-known fact that all the dissenting sects, no matter how much they may conflict with one another, are perfectly and unanimously agreed on this point of disclaiming infallibility in their teachers, and they make it one of their chief charges against the Catholic Church that she claims immunity from error in faith and morals.

"By so doing they commit a suicidal act, for they thereby renounce all claim to a divine commission to preach the Gospel. For it stands to reason that teachers who by their own confession are fallible, may lead to error and teach falsehood, cannot be supposed to be divinely commissioned and sent by God to teach men the truth. In this question then of the infallibility of the Church, the free and spontaneous concession of our adversaries dispenses us from all further proof."

Being then thoroughly convinced that we have received the faith from teachers divinely commissioned, we shall remain steadfastly loyal to those teachers, and respectfully decline to listen to those self-styled Doctors of the "rival churches," who, instead of preaching this faith, are but giving their private opinions concerning it.

We shall, therefore, refuse to pass by the words of St. Paul that [17] "though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema," and reject all invitations to learn of things divine from human science and philosophy after the modern method.

The Church is perfect because it is the work of God,

17 Gal. i, 8.

and not the work of man. The original deposit of faith was complete. "I have finished the work which Thou gavest me to do," said our Lord. And again: "All things whatsoever I have heard of my Father, I have made known to you." [18] "There was to be no tinkering," says Doctor Cox, "with truths revealed, Christ left a Church and a message that needed no patching to be perfect. True the Apostles before the first Pentecost were weak and stupid men, they did not comprehend the full force of Christ's message. But the Holy Ghost was promised to supply for their frailty.

"Change in the Church, if such a thing were possible, would come about either by addition or diminution in the deposit of faith, or by cessation in the constitution or organization of the Church. But neither of these has taken place. Those who say the Church changes, because they notice a new definition of doctrine, or a new development or energy put forth, forget that the Church is like that householder mentioned by our Lord 'who bringeth forth out of his treasure new things and old.'

"To define a doctrine is to be exact in teaching it, but to teach does not mean to invent. The Church in every age has defined doctrines, but she has never invented any. The doctrine of Christ's divinity was defined A. D. 325. The dogma of the immortality of the soul was not defined until A. D. 1512. The dogma of the Personality of God was undefined until the Vatican Council which defined Papal Infallibility in

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18 "Pillar and Ground of the Truth," Rev. T. E. Cox, p. 235.

1870. But all these doctrines were believed from the very beginning, as no new dogma unknown to the Apostles can be decreed."

"It often happens," says St. Augustine, that "when it becomes necessary to defend certain points of Catholic doctrine against the insidious attacks of heretics, they are more carefully studied, more clearly understood; and so the very questions raised by heretics give occasion to a more thorough knowledge of the subject in question."

As St. Paul commanded, [19] "Hold the form of sound words, which thou hast heard of me in faith." This has always been obeyed by the Catholic Church, and no "restatement" has, or will be made, to "suit the times or the people." The attitude of the Church towards revealed truth, has in all ages been that of uncompromising hostility to change. The "restatements" of the faith have been left to the "rival churches," and such restatements must be regarded as an admission of a like number of previous mistakes. Supposing then these churches to have made mistakes, and in consequence taught error; who can tell what injury irreparable has been done; how compensate those unfortunates who have passed beyond the border line where mistakes are rectified—believing a lie?

Our esteemed friends are wont to make answer that, "if we have believed error here, the truth will be shown us hereafter." This is a hopeful statement without sustaining proof, and it is the least of all possible

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19 II Tim. i, 13.

things to say, that a soul-saving rectification of our mistakes in the great hereafter lacks confirmation. We have a sufficient time allowed, and the opportunities are manifold in which to discover a faith so easily found that "the wayfarer, though he be a fool, need not err therein." It is sad to think, to know, the many that in the "rival churches" are accustomed to build large hopes on small foundations, "trusting that all will come right in the end."

We may live a good life by obedience to revealed truth. We may not live a good life by obedience to error; because, only those who believe rightly, can attain that faith without which, it is impossible to please God. It is obligatory on all, to believe the sum total of revealed truth as taught by those having the divine commission, whose voice is as the echo of the divine Master's on high!

If there is any one thing that would give our adversaries more comfort than another, it would be to find that the Church had defined a doctrine in one age which she had denied in another, thereby placing her, as a teacher, on a level with themselves. But search as they may, no such instance will be found, for he who promised—through the aid of the Holy Ghost—to keep the Church in all truth, is faithful to keep his promises, and we shall never be obliged to spend our time in a vain search after truth, the disappointments and uncertainties of which amount almost to torture and despair and leave us on the borderland of rank infidelity.

The editorial columns of the Outlook for February

14th, 1903, contain a most extraordinary article, entitled "The New Religious Experience," which shows how those who reject infallible teaching in religion, drift into vague and vacillating habits of mind and become possessed with strange hallucinations, and are addicted to that general "flabbiness" in their theology to which one of their number has kindly called our attention.

In this article, the surprising assertion that "faith in God and in the divine life and law remains," is found the only clear and definite statement, regarding faith, in the entire article; and it serves as a striking illustration of the wonderful progress which protestantism has made, during its brief existence, which enables the putting forth of a dogmatic pronouncement with which no one, not even a Mohammedan, could find fault.

This faith in God "is not the same faith. Is it richer or poorer? stronger or weaker? clearer or more dim?" As no answer has been given, we venture for the last half of each query to say: *it undoubtedly is.* "But does more of reverence in us dwell?" Those protestants who sometimes attend our services on great festivals, have remarked that the advantage in this respect was with us. "The music of mind and soul is in better accord." This is superlatively practical, and in missionary work among catholics, it would be well to call their attention to it.

"The New Experience does not look out and up to a King upon a great white throne, nor, to a divine Man by the sea of Galilee; it looks within to the God

who tabernacles with men." There is doubtless much truth known to the Old Experience, which is unknown to the "New." In the knowledge of the former, God has not been dethroned but still continues the Great Law-giver and Judge. Upon his throne he gives just judgment and governs the world in equity. He has not grown old and feeble, and is not too kind-hearted to punish the sinner who breaks his law. He will require an accounting even for every idle word, and it is now, as it ever has been, "a fearful thing to fall into the hands of the Living God," for those who keep not his commandments, obey not his law.

Upon the right hand of God the Father, sits the divine Man of Galilee, who is the second Person of the Blessed Trinity, true God and true Man; whose divine and human natures are merged into one divine Person, the Son of God, co-equal with the Father and the Holy Ghost—one God blessed forever.

The Old Experience "looked within to the God who tabernacles with men" two thousand years nearly before the New Experience declared it a recent discovery. Throughout the Christian Era when devout souls in Holy Communion received the Body and Blood of the divine Son, they "looked within to the God who tabernacles with men," and in so doing found a divine peace in the soul and a strengthening of the faith that, ordinarily speaking, only those can experience who receive not the shadow, but the reality.

"If it is more difficult to believe in miracles, it is less important: if the extraordinary manifestations of

God recounted in ancient history appear less credible, the ordinary manifestations of God in current life appear more real. . . . All so-called natural phenomena appear not less supernatural than the so-called miraculous: the change of water into wine by the vineyard not less than the similar change at the wedding feast."

It is not difficult for those who receive their faith from an infallible authority, to believe in miracles; and the effort of this writer to discredit them, is to assert that one of the principal means of propagating the Christian religion in the first century—the miracles of our Lord and His Apostles—were just so many separate acts of fraud and deception!

The so-called laws of nature are put in operation by the power of the Almighty, who can at will modify, change, or suppress them altogether. If under favorable circumstances we plant a grape vine, in a reasonable time we may expect fruit which, if we desire and have the knowledge necessary, we can manufacture into wine.

At the marriage feast in Cana, the Blessed Virgin being aware of the lack of wine, desired her divine Son to supply that deficiency. Although the time when our Lord was to begin his public ministry was not yet at hand, still at the expressed wish of his Mother—to whom he could refuse nothing, he at the moment and in direct opposition to the natural law established by God, without the aid of time or the agency of the vine, produced from a jar of ordinary water, wine that had all the qualities of a right manufacture tempered

by age. This was not a so-called miracle, but one in fact and in truth.

St. Augustine in the fourth century says: "Who draws up the sap through the root of the vine to the cluster, and makes the wine, save God who, while man plants and waters, gives the increase? But when at the command of the Lord the water was made wine with unwonted quickness, the Divine power was declared, as even fools allow. Who in their wonted fashion clothes the trees with leaf and flower save God? Yet when the rod of Aaron the priest budded, the Godhead, as it were, spake with doubting man." St. Thomas Aquinas says: "Those are rightly termed miracles, which are wrought by Divine power apart from the order usually observed in nature."

"We believe less and less in the aphorism, 'The kingdom of heaven suffereth violence, and the violent take it by force.'" The Old Experience can show, in the early hours of morning, large numbers of catholics *who believe the entire Scriptures,* and who are on their way to Church to take the kingdom of heaven, by doing violence to their natural love of luxury and ease, while those of the New Experience are practicing their old experience of lying snug and warm in their beds.

"Ecclesiastical authority is no longer recognized by the New Experience. It is frankly disowned and denied." At the commencement of our Saviour's public life as a teacher, there were two things which stood out clear cut and distinct from that of any teacher the world had known. It was, that first "he taught as one having authority," secondly, the power to work mir-

acles to prove the divinity of his teaching. Both these prerogatives the New Experience denies.

"A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command. The Bible is less looked upon as itself the word of God." That a precept of Scripture capable of being explained in four hundred different ways, "is no longer conclusive" of anything, is a self-evident fact, not a discovery by the New Experience. As it is evident that this new church of the Outlook Publishing Company does not believe the Bible—from not knowing how to use it—it would be well to return it to the Catholic Church, its rightful owner and infallible explainer.

We commend to the New Experience, an article from a non-catholic writer who has thought to have discovered the right way of using the Bible. We agree with him in everything except his part in the discovery. [20] "Any supernatural religion that renounces its claims to an absolute Infallibility, it is clear can profess to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be Infallible, but if the revealed part be in the first place hard to understand and in the second place hard to distinguish if it may mean many things, and many of those contradictory, it might just as well have been never made at all.

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20 William Hurrel Mallock.

"To make it in any sense a revelation infallible to us, *we need a power to interpret the testament that shall have equal authority with that testament itself.* Simple as this truth seems, mankind have been a long time in learning it. Indeed, it is only in the present day that its practical meaning has come generally to be recognized.

"But now at this moment, upon all sides of us, history is teaching it to us by an example, so clearly that we can no longer mistake it. That example is Protestant Christianity, and the condition to which, after more than three centuries, it is now bringing itself. It is at last beginning to exhibit to us the true results of the denial of Infallibility to a religion that professes to be supernatural. It is fast evaporating into a mere natural theism, and is thus showing us what, as a governing power, natural theism is.

"Let us look at England, Europe and America, and consider the condition of the entire protestant world. Religion, it is true, we shall find in it, but it is a religion from which not only the supernatural element is disappearing, but in which the natural element is fast becoming nebulous. It is indeed merging into a religion of dreams, and like dreams their outlines are forever changing. There is hardly any conceivable aberration of moral license that has not, in some quarter or other, embodied itself into a rule of life, and claimed to be the proper outcome of Protestant Christianity."

Our protestant friend has here given us words of true wisdom, admirably expressed, which, without doubt, he has thought out for himself without being in the least

aware that this principle has been known and acted upon by the Catholic Church since its establishment. This Church is the only existing authority that has claimed the right to infallibly declare the true meaning of Holy-writ, and without which authority, the Bible intended for our good, becomes a snare to the feet.

In this New Religious Experience of the Outlook, we find no definite and clear statement concerning any doctrine of the Christian Religion. The greater number of its sentences begin with an if. "If there are fewer religious excitements, there are more moral and civic reforms. If the extraordinary manifestations of God recounted in ancient history appear less credible, the ordinary manifestations of God in current life appear more real. *If* we have ceased to follow the divine Christ, we have more intimate fellowship with the human Christ."

Protestantism had its genesis in the principle that justification was by faith *alone;* but now the antithesis of the former view is averred, and what your faith may be, is not important, provided you talk about civic corruption and reform, and work for the betterment of the tenement-house system of ventilation, and the general improvement of the terrestrial heaven. In the New Experience, there is no doctrine of the Trinity; no mention of the divinity of Christ; no Holy Ghost; no miracles; no sacraments; no Bible—except ancient history—nothing in anyway appertaining to the Christian religion, in the Outlook's New Experience.

How very different all this in the Church of the Old Experience; that Church founded by God. That Church which from the first institution of Christianity has taught one faith only, considering well that as God is infallible and immutable, so that faith which he has revealed, must of necessity possess the same characteristics.

Here as in a quiet harbor we have rest and peace. Our ears are closed to the oft repeated cry: "Lo! here," science has discovered that which threatens to overturn the Christian faith. "Lo! there," evolution has given us new ideas about creation, faith, destiny. With all these alarms sounding in our ears, yet we are unterrified, for the faith once delivered to the saints is an infallible faith revealed by divine authority. True in the beginning, true it must always be, so long as God sits upon his throne of truth, justice and equity, judging the world in righteousness.

Therefore no other argument is needed to prove protestantism in the wrong, than their own confession that they are fallible and that they change.

## CHAPTER III.

### The Primacy of Peter.

The wisdom resulting from experience has demonstrated that every living body having a specific work to do among men, must have a visible head.

While it is true that Jesus Christ is the King of kings, the Governor of all nations and peoples, yet he governs by visible agents. In the economy of nations we see every government having a head, be it emperor, president, or king. Every fraternal society, every social club, has its presiding officer. No army without a commander-in-chief; no ship without its captain. The peace of families even requires that some one should preside. [1] The Jewish Church had a supreme head in the high priest, whose decisions, practically infallible, were sometimes enforced under pain of death.

The Founder of the Christian Church, before his Ascension, working in harmony with these truths, provided a visible head for its guidance; for, if a head was necessary for the perfecting of order in these instances, and in the Church of the Old Dispensation for the better preservation of its unity and authority, it must be equally so for the Church of the New Dispensation, of which the Old was the type and figure.

As governments deprived of their head would, in a

1 Deut. xvii.

short time, become anarchical; armies without a general-in-chief become armed mobs; ships without commanders, sailing the seas the sport of varying winds and currents inviting shipwreck; so God's Church, without a head to guide its course, from being the greatest factor known in the solution of life's problems concerning our future destiny would become the most conspicuous failure of all the failures named.

Among the disciples of our dear Lord's choosing was one named Simon, a fisherman, to whom the Saviour gave the name of Peter, signifying a stone or rock. The divine Master, had upon one occasion declared that stability in any structure was dependent upon a rock foundation. What significance could be attached to this name were the protestant theory the correct one, it is difficult to imagine; but to the catholic, in view of the subsequent action of our Lord, when turning to Simon, he said: [2] "Thou art Peter," a rock, "and on this rock I will build my Church," the significance of Simon's new name stands out with startling boldness on the sacred page.

Protestants have several theories by which to explain *away* this unwelcome text; the one most relied upon being, that the Church was built not on Peter himself, but upon Peter's *confession* that Christ was the Son of God. As there is no mention anywhere in the Bible anent the building of the Church on Peter's *confession,* and our esteemed adversaries decline to receive anything

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2 Matt. xvi, 18.

not contained therein, it would be of interest to know whence they received their information.

While protestants profess to believe nothing outside the Bible, they believe to a sufficient extent in *themselves* regarding their ability to explain it. In the interests of economy in time and thought, however, the larger number prefer to rely upon their teachers; hence the "Protestant Commentator" from whom, rather than from the Bible direct, they receive their information.

Mr. Barnes in his protestant "Notes on the Gospels," admits that the Church was built on Peter, and that "a great many other opinions than this evidently the true one have been sought by commentators because the Church of Rome has abused it and applied it to what was never intended," and were it not for that, "no other meaning would have been sought for." As there can never be but one true meaning to a text of Scripture, may we, as a "Romanist," be allowed to apologize for the bad conduct of the Church in so explaining the Bible as to make it necessary for protestant commentators to wander from the ways of truth, in which they so much delight to walk, and adopt untrue methods in explaining the sacred text.

That the Church was built on Peter, the rock, as emblematic of stability, and in contrast to the house built upon the sand that in the first storm became a ruin, is a perfectly reasonable conclusion and one that would naturally be the first to occur to the mind. There is no difficulty in understanding this text as far as catholics are concerned, but were protestants to accept its plain and obvious meaning, it would compel the

acknowledgment of Peter's Primacy; they have, therefore, been obliged to seek "a great many other opinions than this evidently the true one."

In the Syro Chaldaic tongue which our divine Lord used, the word rock is repeated, therefore, the exact words spoken to Peter were: "Thou art a rock and upon this rock," etc. If according to our Lord's promise the gates of hell should not be able to overthrow his Church, it must be owing to its rock foundation which is here declared to be Peter. In this foundation then lies the fullness of power, a power that Satan himself cannot successfully strive against.

[3] "The foundation upon which a perfect society rests cannot be anything else than the supreme authority which governs it. As it is to the character of its foundation that a building owes its solidity, the close union of its parts, and even its very existence, it is likewise from the authority of Peter that the Church derives her unity, her stability, and even her existence itself." It was, therefore, no new doctrine suggested by St. Ambrose (A. D. 397) when he averred that "where Peter is there is the Church." [4] "Where the Church is, there is Christ, her Founder; and where Christ is, there is salvation; for as St. Peter himself spoke, [5] 'Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.'"

As where Peter is, there is the Church, his Primacy

[3] "Christian Apologetics," p. 463, Devivier, S. J.
[4] Ibid.
[5] Acts iv, 12.

of honor and jurisdiction necessarily extends throughout the civilized world. This was the reward given Peter for his noble confession of faith, and in this reward Christ's Church, in being provided with a head, becomes the chief beneficiary.

Continuing, Mr. Barnes cites the fifteenth chapter of Acts, to show that at a general council of the Church, James's advice was followed instead of Peter's. This is an unfortunate reference for the purpose. In reading the chapter, the first thing of importance is that Peter presided. Peter was also the first speaker. Peter, according to Mr. Barnes, was the most "distinguished" one there. Peter authoritatively announced the truth that circumcision had no place in the Gospel. This ended the disputation. St. James echoed the sentiment without in any way changing Peter's decision. Such general instructions as affirmed Peter's decision, and further related to questions of discipline were embodied in a short epistle.

Mr. Barnes also refers to Galatians ii, 11, where St. Paul, "withstood Peter to his face because he was to be blamed." While it is not unheard of—several popes having at times been admonished—still it is not usual certainly for an inferior to rebuke his superior, and, therefore, it is here thought to be all the more worthy of record that such was the fact. Had St. John, or any other apostle beside Peter, been reproved, probably no mention would have been made of it.

If Dr. Barnes could show that this rebuke was for failure in teaching the faith, then he would have rea-

son for saying that Peter was "not as catholics claimed, infallible," but as this was a question affecting discipline only, no conclusions can be drawn against either Peter's Primacy, or infallibility.

This commentator explains the nineteenth verse: "And I will give unto thee the keys of the kingdom." "This means that He will make him the instrument of opening the door of faith to the world, the first to preach the Gospel to both Jews and Gentiles. This was done. The power of the keys was given to Peter alone solely for this reason."

And this is all there is to this Gospel. "And I say also unto thee, that thou art Peter—a rock—and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Sixty-six words here, require but twenty-six words in explanation. What a disappointment that such wonderful words of our divine Redeemer, should, when explained, mean so little.

Like an accomplished artist in legerdemain, Mr. Barnes here keeps the leading figures—power and authority—in the twilight, turning the searchlight full on the lesser truth that Peter was to be the *first* preacher to Jews and Gentiles; for it was of little importance—except that our Lord willed to make Peter first in everything—whether Peter, or James, or John, was the

*first* preacher, so long as the Gospel was preached and souls saved.

The power of the keys is defined as simply to open, which of course is the statement of a half-truth; in this way he conveys, most shrewdly, the idea, that after Peter had opened the door of faith, the keys would be no longer useful to Peter, or any one else, it being no part of the divine plan that the door of faith should be closed to the world, and, therefore, having no further use for the keys Peter naturally did not pass them on to his successor.

The protestant theory of the Primacy is, that it did not raise Peter above the other apostles, but was only a permission that he should be the first to preach the Gospel, as a personal favor for his prompt confession of our Lord's divinity; and, therefore, Peter had no successors and the Church no head. Such a Primacy as this would be but small honor to Peter, and as to being of any practical value to the Church, it is difficult to understand in what it could consist.

The protestant theory, therefore, is clearly seen to be a seeking for "other meanings than the true one," to serve their purpose; knowing the admission of the Gospel doctrine of the Primacy of Peter, to be true, and that the Christian Church from the beginning had a head, makes it clear that the "rival churches" who had no head, can in no way be connected with the Church which our divine Lord established. It is certain that the Catholic Church has been in the possession of a head called the Pope, for a length of time which no

one can determine if it did not come into existence with Peter.

The protestant commentator Matthew Henry, in explaining the passage, "the gates of hell shall not prevail," says: "This gives no security to any particular church or church governors that they shall never err, never apostatize or be destroyed; but that somewhere or other the Christian religion shall have a being, though not always in the same degree of purity and splendor, yet so as the entail of it shall never be quite cut off."

Mr. Henry here takes an exceedingly hopeful view; his church is not preserved from error; it can apostatize and it can very nearly be destroyed. What more in the nature of consolation could any one desire? It is surprising what solid comfort protestants enjoy in the belief that their churches are fallible and may lead them into error.

Professor Schaff takes the view that "the keys here meant are the keys of the house steward, who under the instructions of the master of the house, will admit or refuse admittance to any whom his master may or may not want in his household." The protestant commentator Ahrens, explains that "the keys are those of the different rooms of the house, and also where the provisions are kept."

As we see the landscape dwindle to almost nothing while looking through the large end of a telescope, we, looking through protestant glasses, behold St. Peter becoming a house steward, and the keys of the kingdom

of heaven, the keys of the pantry where the provisions are kept. Under the protestant custom of belittling everything in the explanation, the power of the keys is no longer worth mentioning but for the fact of the record in the Bible of so trivial a circumstance!

The keys have always been regarded as emblematic of authority, of power, and jurisdiction. Our Lord said that "he had the keys of death and hell" to imply that he had power and jurisdiction over them. Authority can be delegated to another by the keys; thus the owner of a house can let it to another, give up the keys and with them his authority over it.

The great Head of the Church, in like manner at his departure, gave to Peter and his successors—if the Church was to receive any lasting benefit from this grant of power—the keys of the kingdom of heaven, and with them complete jurisdiction over it, promising to ratify his sentence of admission to or exclusion therefrom, in the words [6] "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In the commentary on the last part of this verse, Mr. Barnes endeavors to make the point that the word whatsoever, in the sentence whatsoever thou shalt bind, etc., refers to things, not persons, and was intended to forbid the eating of things offered to idols, circumcision, etc. In the Gospel according to St. John it reads: [7] "*Whose* soever sins ye remit, they are remitted unto them; and *whose* soever sins ye retain, they

6 Matt. xviii, 18.
7 John xx, 23.

are retained." This text being in phraseology different from that quoted by Doctor Barnes, proves disastrous to his argument and shows that perhaps the protestant Doctor was unfamiliar with the established rule among commentators, that one text of Scripture may not be so explained as to destroy its harmony with a similar text relating to the same subject.

A short time before his passion, our Lord, addressing Peter, spoke these significant words: [8] "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren." Why should Satan desire to possess Peter, more than any other Apostle, if it were not that he was the primate of them all? Satan had failed when tempting our Lord, he yet hoped for success with the next in authority, Simon Peter.

In the lists of the Apostles, Peter's name is invariably placed first. St. Matthew calls Peter the first Apostle, but as he was not the first chosen, it could be only for the Primacy that this could be true. Peter was requested by our Lord to confirm his brethren, which most certainly implies Primacy.

Peter was the one apostle to whom the Master most often referred, as when saying: "Go tell the disciples and Peter," "Peter, and they that were with him." "And they said unto Peter, and the rest of the apostles." It was Peter's barque which Jesus entered from which to teach the multitude. It is to Peter the words

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[8] St. Luke xxii, 31-32.

are spoken: "Fear not; from henceforth thou shalt catch men." In the Gospel of St. Matthew, the name of Peter occurs twenty-four times, that of James and John three times; the other nine, once each, excepting Judas who was prominent for his infamy.

Peter was the first apostle to work a miracle. In choosing an apostle to take the place of Judas, Peter presides and he alone speaks, the others obey.

At the Apostolic Council of Jerusalem, "there was much disputing" until Peter spoke, after which "all the multitude held their peace."

When St. James was cast into prison, although he was cousin to our Lord, it created little excitement; but when Peter was cast into prison, the Church was in great consternation, and "prayer was made without ceasing by the Church to God for him." The Church might survive the loss of a distinguished apostle, but when the head Shepherd was attacked, there was something out of the ordinary to cause grief and fear, for with the loss of their head, the enemies of the infant Church might hope to scatter and separate the members, and thus through division conquer.

After our Savour's resurrection, he said to Simon Peter, [9] "Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He

[9] St. John xxi, 15-16-17.

saith to him the third time. Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord thou knowest all things; thou knowest that I love thee. He said to him: Feed my sheep."

In this bequest contained in the last Will and Testament of our divine Redeemer just prior to his ascension, he provides a Head Shepherd for his entire flock.

There were present at this time, Peter and all but three of the apostles, but our Lord speaks to Peter alone, referring to the other apostles as "these." In order to impress more forcibly upon the minds of Peter, "and those that were with him," the great importance of the act which he was about to perform, he repeats the question to Peter, three times, and after each affirmative answer, repeats the words of the divine commission to feed, to take care of, and to govern as the Chief Shepherd, Christ's lambs; Christ's sheep; Christ's entire flock.

In all Scripture, there is no more sweetly solemn scene portrayed, than this, of their last meal together by the limpid waters of Galilee, so short a time before the Ascension morning.

In all Scripture, there is no prophet, apostle, bishop, or priest, to whom such words were ever addressed as these to Peter.

In all Scripture, no passage that needs less explanation; so plain that he who runs may read.

Again, consider what has been said regarding the necessity of a head for every living body; the significance of the name given to Simon, followed by the declaration

that upon this rock the Church is builded; the power of the keys; the fact that Peter is seen to be the central figure and leading spirit of the College Apostolic, and that, as a fitting climax, is here made the Head Shepherd of Christ's whole flock; it is impossible to see how even the most biased of readers can escape the conviction, that these incidents in the life and ministry of Peter, all agreeing so well with each other, and pointing in one direction only, can fail to show as unerringly as the needle the polar star, The Primacy of Peter.

In this connection also consider this accessory fact, that the Catholic Church can show an uninterrupted existence from the earliest centuries of Christianity, and that she always understood this Scripture in this way, and as proof that she did so understand it shows throughout her whole life the possession of a head, in the unbroken line of her Pontiffs, from Peter to Pius X.

No fair and impartial minds reading intelligently the Scripture and then turning their attention to the efforts of the protestant commentators to explain it away, can fail to see that in their belittling of the Sacred text they are endeavoring to establish doctrines never heard of until the advent of "The Great Reformation." How beautiful by contrast seem the gates of that fair temple "whose builder and maker is God;" the infallible Church which he declared should stand firm upon its foundation for all time, no matter what varying winds of false doctrine should blow, or evil passions of misguided men threaten to overthrow, and so it has stood since the Pentecostal fire descended upon the Apostles of the new

Evangel of Light and Love, even to this day firm as the Rock in its unchangeableness.

The bones of its martyred missionaries of many orders, and in many centuries of time, lie on the shores of the world's great lakes and rivers, in the forest glades and on the green slopes by the sounding sea; and are turning to dust in shady vales and on flowery hillsides throughout all countries, among all nations, and in all climes; their pattern and memory lost to all but the God whose divine commission had sent them into all the world to teach the nations.

## CHAPTER IV.

### The Supremacy of the Popes.

From the primacy of Peter, naturally follows the primacy of Peter's successors, the Popes. It is impossible to imagine any lasting good accruing to the Church from the possession of a head through Peter's primacy, if at his death this necessary authority should cease. We need the court of final appeal at Washington now, as much as when first instituted and why not the court of final appeal of the Church which extends its life and membership through all ages and into every quarter of the civilized world?

Let us not ignore the past, but endeavor to find by the light which history throws around the first ages of the Church, if any circumstances can be found tending to show a continuation of that authority, which has been shown to be the prerogative of Peter.

We have given elsewhere that great word painting of Macaulay's, in which he traces the dynasty of the Popes down to the time when the Saintly Leo went forth to meet the barbarian conqueror Attila, A. D. 452. As a protestant writer, Macaulay found the safer course, after tracing the Papal dynasty down to the middle of the fifth century, to rid himself of so dangerous an incubus to protestant literature by abruptly leaving it there, suspended as it were in the fading light of an evening in the "Dark Ages," as a tale half told, when he might

readily have finished a story so well begun by tracing its history to the Chair of Peter, had it but served his purpose so to do.

It is but natural, say our adversaries, that the City of Rome, the great center of the Empire, in learning, and the arts, the mistress of the world, ennobled by the lives of St. Paul and the noble army of martyrs, whose souls ascended from the Flavian Amphitheater to their Maker, should have been the favored spot, where, under the sheltering arms of emperors, who from persecuting had learned to adore, should have grown, from small beginnings in usurpation, the Papal power. Little by little, through long years of aggressive warfare upon their weaker brethren, always seeking to wrest that authority from the others which in the beginning had been common to all, and in the furtherance of this settled purpose to become the masters of Christendom, [1] "with all the shrewdness and pertinacity which has ever since been their peculiar characteristic," when the roll-call of our great enemy summoned one Roman Bishop, strangely enough his successor pursued the same grasping policy until at last the shackles of their slavery were securely fastened upon the bishops of the entire world.

Somewhat after this style our protestant friends are accustomed to account for the rise and progress of the Papal power. Mr. Ranke explains this momentous occurrence by saying that, [2] "it was not long before the Roman Bishops assumed the highest rank." Another

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1 Ranké "Hist. of the Popes," p. 20.
2 Ibid., p. 19.

Protestant writer, that, "gradually the Bishops of Rome drifted into Popes."

Concerning this brief protestant account, it will be pertinent to remark, that obedience to a power and authority which is usurped, can seldom be acquired without the force of arms, and such obedience which is never sincere, can only be retained by the constant display of like power. The obedience which catholics render to the Holy See, on the contrary, is so free, voluntary and hearty, as to preclude the idea that the Papal power is an assumption only.

Does it not seem that if at the beginning the apostles were equal in authority, that at a later date it would have been next to an impossibility to fasten upon them the yoke of obedience to one of their number without divine authority?

Christ, the divine founder of the Church, the corner stone of the edifice, the ruler of the Kingdom of Heaven, the divine Shepherd of the flock bestows separately and individually upon one of his disciples his own power, and calls him the rock of the edifice here on earth (Matth. xvi, 18, 19): if He grants to that disciple the special powers of the ruler, by handing to him the keys; if He, as the Divine Shepherd, on the eve of His ascension, commits the care of his whole flock to that particular disciple with the power of ruling, and of feeding (John xxi, 15, 16, 17) what, I ask, can be more evident than that Christ is here constituting an office, which is part of the very constitution of the Church, the necessary condition of its stability, of its strength, and of its unity? Hence, St. Peter was placed

by Christ's command on a wholly different footing from all the other apostles, if the Pope, in the right of heritage, or the successor of St. Peter, rightly claims to be on a wholly different footing from all other Bishops. He presides over the whole Church, the whole flock of Christ, the faithful, the Priests, and the Bishops, while each Bishop's jurisdiction is limited to the Priests and faithful of his particular Diocese. It is true that, as St. Paul writes to the Ephesians, ch. 2, v. 20, the Church was built upon the Apostles, but upon the Apostles as Christ *ranked them,* with Peter, their Prince at their head, who is endowed by him with special prerogatives, exclusively his own. And the Apostles received a universal mission directly from Christ, nor had any of them to apply to Peter for a mandate or for authority, though their authority was bound up with and dependent upon his own special supremacy. But here we must have in mind the fact that, according to the disposition and will of Christ, the prerogatives of the Apostles such as universal jurisdiction and the gift of infallibility ceased with their mortal career, because they were personal. But the prerogatives of the Apostolic Office residing in Peter could not, and did not, cease with his life, because that Apostolic Office in him was not merely personal, but was established by Christ as an essential and a necessarily enduring element in the very constitution of the Church. Hence that special office, to be exercised by Peter's successors must last as long as the Church herself will last, namely till the end of time. Moreover, as individual Bishops, unlike the individual Apostles, have not received from God a

universal mission and jurisdiction in the world, hence they cannot be independent from their divinely constituted Head and Prince, the successor of St. Peter, to whom alone it belongs to determine the particular portion of the whole flock, over which each bishop is to exercise the power received from the Holy Ghost at his consecration. (See the Truth of the Papal Claims by Cardinal Raphael Merry Del Val.) Hence the Sovereign Pontiff, by assigning to each Bishop his special diocese and thus determining his territorial jurisdiction, does, in the hierarchical order, what political rulers do with their subjects in civil matters. Thus in our country the graduates from West Point and from Annapolis receive from the Secretary of War, or from the Secretary of the Navy their respective commission and limited jurisdiction. And our judges, when elected by a vote of the people, cannot exercise their office until they are assigned by the State authority to some definite district, outside of which they have no power to pronounce any legal decisions or to enforce them.

Let us take a case in point. The Protestant Episcopal Church has in every State one or more bishops. Some of these bishops may have superior mental qualifications, and in the larger and more populous dioceses a more extended field of influence, but as to authority, they have always been equals. Suppose now, that the bishop of the city of New York, from his superior qualifications and the greater importance of his diocese, should think himself entitled to greater consideration, and his opinions have more weight in council than those of his less gifted brethren of the Episcopate. Having, perhaps,

obtained some concession so slight as to escape the vigilance of his watchful fellow prelates, yet how long a time must elapse before we should see the Protestant Episcopal Church in the United States of America, in communion with the See of Greater New York, presenting cases on appeal from the judgment of the bishops of the other dioceses to that Supreme See for decision, and that not as a compliment to that See but as that See's undisputed right?

It is of interest in this connection to note, that at a council held in England in 1897, called the Pan-Anglican Synod, and which included the Episcopalian Bishops in the United States of America, the question was mooted concerning the great benefit which would result to unity, in the creation of the Anglican Archbishop of Canterbury, as the Primate of the Church of England and the Protestant Episcopal Church of the United States. The proposition was effectually frowned down by the bishops from this country, who refused to part with any portion of their accustomed authority in order that a bishop of a foreign country might be exalted to a position above them.

Human nature is credited with certain characteristics which are unfailing; so in this spirited refusal of the Protestant Episcopal Bishops, is seen the reason why the Papal Dynasty did not originate in the subjugation of the many by one, as protestants have assumed; had this been the case, the two situations being similar, a second Papacy could have as easily risen at this Pan-Anglican Synod as the Papacy in the former instance.

The Synod failed to secure a pope, because the design

was opposed to human nature, in that it necessitated the giving up of that which was dear, by the many, for the benefit of one. The Papacy, on the contrary, originated in the primacy of Peter at our Lord's command to feed the sheep. It was not instituted for the benefit of one, but for the benefit of many, that they might be kept in unity and truth, in one fold under one shepherd.

The protestant theory that it could have been possible for a head to finally grow upon a body which had been headless for centuries, is a defiance to the laws of nature and without analogy in the world around us. That it could have been possible for a man to have brought under his authority all the bishops of the world, and so intimidated or charmed them, that they, as history affirms, rendered everywhere the most willing obedience when from the beginning they had, in every respect, been fully his equals, is a tale which in its entire improbability puts to shame the efforts of the ablest romancers of all time. On the other hand what more natural than that the primacy of Peter, as seen in the New Testament, should have its sequel in the Papal Dynasty. The first is useless without the second, the second impossible without the first. As in the separate blocks of a mosaic but little beauty lies, and only when each separate piece is placed in its intended position the picture is brought to view, so these two doctrines, when viewed together, show the reasonableness and truth of both.

At about the time that Lord Macaulay finishes his elaborate pen picture of the Papal supremacy in the fifth

century, we find the various Teutonic tribes forcing their way into Gaul. The most prominent institution which they met in that country and which challenged their attention and won their admiration, was the Catholic Church in communion with the Roman See. Guizot, writing of this period says: "Populations endlessly different in origin, habits, speech, destiny, rush upon the scene; and in this moment the Christian Church proclaims most loudly the unity of its teachings, the universality of its law."

Clovis, king of the invaders, became a Christian and Hassall informs us that [3] "the Franks in accepting conversion, found strong support from the bishops and from the *Pope* in all their undertakings." In A. D. 342, the historian Socrates, writing of some bishops who had been deprived of their Sees by the Arians and had appealed to *Pope* Julius says: [4] "Accordingly they made known their causes to the Bishop of Rome, but he in virtue of the prerogative of the Church of Rome, fortified them with strongly worded letters, and sent them back to the East, restoring each to his own See."

In the third century Natalius—who had been made a bishop of an heretical sect—[5] "being touched by God's grace, covered himself with sackcloth, and shedding many tears, cast himself at the feet of Pope Zephyrinus, and prayed to be received into the communion of the Church, which request was granted."

[6] "It was about the year 158 that the venerable Poly-

3 "The French People," p. 24.
4 Socrates, "Ecc. Hist.," book ii, chap. 15.
5 "Ecc. Hist.," Eusebius, v, 28.
6 "Chair of Peter," Murphy, p. 74.

carp, Bishop of Smyrna, a disciple of St. John, traveled to Rome in his old age, to confer with Pope Anicetus about the time of celebrating Easter." [7] "Even at this early age, notwithstanding the difficulties and dangers of traveling, it was customary for the clergy of remote Churches to visit Rome and to confer with the Popes on points of doctrine and discipline. By these means uniformity was preserved."

"When in A. D. 96, there arose dissensions and divisions in the Church at Corinth, Hegesippus informs us that certain persons were deputed by the faithful to represent the condition of affairs to the Roman Church, and to request its interposition to put an end to the schism. And it is worthy of note, that, although St. John the Apostle was then living, the people of Corinth did not apply to him, but appealed to the Roman See, to exercise its authority in allaying the disturbances and restoring peace to their Church."

Saint Clement, of whom Saint Paul speaks as "one whose name is in the book of life," was the reigning Pontiff at this time, and wrote [8] "a most powerful letter from the Church which is at Rome to the Corinthians re-uniting them in peace, and re-establishing their faith, and the tradition which it had recently received from the Apostles."

Clement succeeded Cletus in the Chair of Peter, and before Cletus, Pope Linus, A. D. 67, who was the immediate successor of Peter. Here by the testimony of the early Christian Fathers, the finishing touches of Macau-

7 Ibid.

8 Irenaeus, "Adversus Haereses," iii, 3.

lay's great word painting of the Papal Dynasty, are applied in tracing the line of Pontiffs to that disciple to whom our adorable Lord gave the power of the keys; the command to feed his flock like a shepherd, and the injunction to confirm his brethren.

The opponents of our impregnable position, having no countervailing allegation, must rely upon their unsupported assertion that, "St. Peter was never in Rome."

The historian Gibbon says: [9] "One hundred years and more after the glorious deaths of Saints Peter and Paul, the Vatican and the Ostian Road were distinguished by the tombs, or rather the trophies, of those spiritual heroes. In the age which followed the conversion of Constantine, the emperors, the consuls, and the generals of armies, devoutly visited the sepulchres of a tent-maker and a fisherman, and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city continually offered up the unbloody sacrifice."

Again the same author says: [10] "On the same spot," where St. Peter was crucified, "a temple, which far surpasses the glories of the Capitol, has been since erected by the Christian pontiffs, who, deriving their claims to universal dominion from a humble fisherman of Galilee, have succeeded to the throne of the Caesars, given laws to the barbarian conquerors of Rome, and extended their spiritual jurisdiction from the coast of the Baltic to the shores of the Pacific Ocean."

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9 "Decline and Fall of the Roman Empire," chap. xxviii.
10 "Decline and Fall R. E.," chap. xvi.

That St. Peter was at Rome, the ancient Fathers testify again and again.

The Anglican Bishop Pearson, A. D. 1613, says: [11] "When with such unanimity it is handed down to us by tradition, from almost the beginning, that St. Peter preached the Gospel at Rome, and suffered there, and when no one has ever said that either Peter or Paul was crowned with martyrdom anywhere else; when in fine Christ himself signified that Peter was to be crucified; I think we may safely attach our faith to this history. For who would believe that so great an Apostle could die so obscurely that no one should ever remember the place in which he died? Who would believe, that, while other regions claim their Apostles, no city, no region, no church should affirm, that it had been ennobled by the blood of Peter?"

The Christian Father Jerome says: [12] Simon Peter, after presiding as Bishop of the Church of Antioch, and preaching to those of the Circumcision . . . in the second year of Claudius, went to Rome . . . and there, for five and twenty years, he held his Sacerdotal Chair, until the fourteenth year of Nero, by whom being crucified with his head downward, he was crowned with martyrdom."

Says Father Murphy: [13] "The foundation of the Church of Rome, and the establishment of his pontifical chair there by St. Peter has been celebrated as a festival by the universal Church, from the earliest ages

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11 Two Dissertations on the Successions of the First Bishops of Rome, p. 42, Bishop Pearson.

12 "In Catalogo Scriptorium Ecclesiasticorum in S. Paulo."

13 "The Chair of Peter," p. 63.

of Christianity. . . . In the most ancient Roman rituals is to be found the following prayer to be recited on that day: O Almighty God who by an ineffable Sacrament didst confer on thy Apostle Peter the primacy of the city of Rome, whence Evangelical truth might diffuse itself through all the kingdoms of the world, grant, we beseech thee, that universal Christendom may devoutly follow that which from his preaching has spread all over the world."

The protestant Professor of History of Columbia University says: [14] "The Roman Church was the only one in the West which could claim the distinction of having been founded by the immediate followers of Christ, two most glorious Apostles Peter and Paul. . . . There had always been moreover, a persistent tradition, accepted throughout the Christian Church, that Peter was the first Bishop of Rome. *The belief itself,* whether or not it corresponds with actual events, is indubitably a fact, and a fact of the greatest historical importance."

It seems unnecessary to introduce further evidence regarding St. Peter's residence and martyrdom in Rome. There are those who are so permeated with prejudice that the overwhelming testimony of history cannot move them to a different understanding, but, for such, no amount of proof would be adequate.

In tracing the line of succession down to Peter, that the reader might not be wearied, all excerpts have been greatly condensed.

In the first centuries the infant Churches, few in num-

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14 "Hist. Western Europe," chap. iv, p. 49.

bers and separated by distance, owing to the limited facilities for traveling, generally communicated with the Pope by letter. Later, when the Church outgrew its former boundaries, it became necessary to resort to Councils for the preservation of unity, and the adjudication of controversies in regard to faith and discipline, which were likely to arise.

It is easy of comprehension that in the councils held in different parts of the world, affecting often the most vital principles of the faith, unity could only be preserved by an infallible court of appeal; for, if in the councils held in widely separated provinces, and among different nations, there should be—as in fact was sometimes the case—contradictory opinions set forth, nothing but confusion would result, and councils from proving a remedy, would but serve to aggravate the malady.

The Council of Nicaea, might thus see her decisions reviewed by the later Council of Constantinople, and that Council's decisions again changed by later councils. So the faith would be one thing to-day and quite another thing to-morrow, and the shepherd upon retiring for the night, would be in doubt regarding the faith he might be expected to preach on the morrow.

The necessity of a supreme head is here clearly demonstrated, and as our Lord prayed for Peter alone, that his faith might not fail as the supreme pastor who was to feed the sheep and the lambs, shows that he recognized this necessity and provided for it, and as his prayers are always answered, it follows that *Peter's faith can never fail.*

[15] "St. Irenaeus, St. Cyprian, St. Jerome, St. Augustine—all the Fathers—point to the Chair of Peter, the Apostolic See, as the center of unity, the keystone of the arch of catholic faith, the divinely constituted authority to whose arbitrament all should bow, whose ruling all should unhesitatingly accept; and accordingly, this doctrine has governed and shaped the proceedings of councils from the early ages of Christianity down to our times."

It was the established custom of the Church, in the early centuries, as ever since, that the Pope's signature was necessary to make valid the decisions of councils, in the same manner as the enactments of Congress require the signature of the President, before they acquire the force of laws.

[16] "In the year 416 were held the Councils of Carthage and Milevis, to condemn the heresy of Pelagius and his disciple Coelestius, who denied the necessity of Divine grace, and the existence of original sin. The letters of these Councils to the Pope St. Innocent I, laying before him their proceedings, and requesting his confirmation thereof, were drawn up by St. Augustine.

"In this letter the Fathers say: 'We have decreed, that Pelagius and Coelestius, the authors of these opinions, should be anathematized.' They do not proceed further but leave the execution of the sentence, they suggest, to the Supreme See, continuing as follows: 'Therefore Lord brother, we have deemed that this affair should be made known to your Blessedness, in

15 "Chair of Peter," Murphy, p. 86.
16 "Chair of Peter," p. 96.

order that the authority of the Apostolic See may be applied to our humble statutes, to secure the salvation of many, as well as to correct the perversity of some.'

"In his reply, St. Innocent commends the action taken by the Fathers, in which he tells them, 'You have followed the ancient rule, which you know, has been always observed by the whole world; namely, that all Ecclesiastical affairs throughout the world are, by Divine right to be referred to the Apostolic See; that is to St. Peter, the author of its name and honor.' The reply of the Pope, thus confirming the proceedings of councils had then, and long before all the force and effect of an edict or law of the Church."

In the second Council of Lyons in the thirteenth century (1274), the following statement is found: "The holy Roman See possesses full primacy and principality over the universal Catholic Church, which primacy, with the plenitude of power, she truly and humbly acknowledges to have received from our Lord himself, in the person of Blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is; and as the Roman See, above all others, is bound to defend the truth of faith, so also if any questions on faith arise, they ought to be defined by her judgment."

In the interests of brevity, the larger number of citations from ancient authors have been discarded, but the few employed, bearing upon this part of the subject, ought to suffice to show even the most prejudiced, that the Roman See was in the beginning, as now, the center of unity and authority, the natural sequence of Peter's primacy.

You will search history in vain for an instance where an appeal is taken from the Roman See to that of Corinth, Alexandria, Jerusalem, or any other in existence. The appeal is always to, not from, the Roman Church, which fact alone shows it to be the Supreme Court of the Catholic Church.

Upon this subject our American Cardinal says: [17] "Thus we see that the name of the Pope is indelibly marked on every page of ecclesiastical history. The sovereign Pontiff ever stands before us as commander-in-chief in the grand army of the Church. . . . Are the Fathers and Doctors of the early Church consulted? with one voice they all pay homage to the Bishop of Rome as their spiritual Prince. Is an Ecumenical Council to be convened in the East or West? the Pope is its leading spirit. Are new nations to be converted to the faith? there is the Holy Father clothing the missionaries with authority, and giving his blessing to the work."

Says the Rev. Thomas E. Cox: [18] "If we except two or three out of two hundred and sixty Popes, what an illustrious line of Pontiffs may we not contemplate! In point of character the Papacy towers heaven-high above any dynasty the world has ever seen. There never was a body of men invested with power who reflected more the spirit of God and less of human weakness than the Popes."

If our adversaries contend that Papal supremacy has been denied in every age, it may be answered so has

17 "Faith of Our Fathers," Gibbons, p. 142.
18 "Pillar and Ground of the Truth," p. 110.

the existence of God. There is no truth of history, or science, or revelation, that has not again and again been denied, but truth is still truth notwithstanding.

The standard writers of history in our language in which history is not the chief object, but the exhibition of the Papacy in the most unfavorable light, is the object, are enabled through statements confirmatory of former misstatements, to so lead the mind in their direction as to more safely reach the goal of their desires. It is not in the bald statement of historical facts that they teach their lesson and mislead the reader, but in the deductions which, in pursuance of the one purpose, they succeed in drawing from those facts, that they captivate the reader and win for their opinions assent and applause.

In protestant histories, the better to create an impression of perfect candor and fairness, the authors will upon occasion spontaneously burst forth in high-sounding periods of fulsome praise for that, which in the main they so much affect to deplore and commiserate.

Thus Macaulay has written in the essay previously quoted, many beautiful paragraphs, which, had he left no contradictory writings to annul the force of, must have seemed to leave him near, if not within, the very entrance way to the kingdom. So, in the lines below, Mr. Gladstone, by the grandeur of his theme carried onward, upward and out of himself, and beyond the narrow limits of his inborn prejudices, like the prophet Balaam of old, pours forth in noble strains words of praise—which from his prominent position in the Angli-

can Church coupled with the fact of his declaration that "a catholic to be loyal to his Church, must suffer the forfeiture of mental and moral freedom,"—we know to have been but an oratorical display.

Mr. Gladstone says: "The Catholic Church has marched for fifteen hundred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality, and souls are to be saved. And this wondrous Church which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the Pentecostal fire was showered upon the earth!"

"The Grand Old Man," here indulges in a strain not entirely dissimilar to that of the other unwilling prophet who, though hired to curse, was forced to say: [19] "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!"

In the protestant history of the Papacy, its most dis-

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19 Numbers xxiv, 5.

interested actions will be ascribed to questionable motives. The Pope, according to these prejudiced writers will be found to be ignorant, dull, turbulent, sly and crafty, stubborn, obtuse, and above all arrogant. Here is a sufficiently pleasing indictment against the old gentleman who leads such a quiet stay-at-home life in the Vatican; on whom the burden of the Church's government presses down as with a mill-stone's weight. The greatest Potentate on earth. The Vicar of Christ. The prisoner of an earthly King!

Our adversaries are never weary of explaining how impossible it is for citizens of a country to be sincere in their allegiance to its authority, and at the same time profess obedience to a foreign power. But our civil allegiance is not divided, and the "Grand Old Man" of the Vatican, is no more a foreigner to catholics, than is Jesus Christ.

While it is possible to suppose a case wherein one's duty to the spiritual power might conflict with that of the civil, in which case it might be our duty to "obey God rather than man," yet as such an unfortunate contingency has never arisen in this country's history, we might cease to feel alarmed on that account, and rather seek to frighten ourselves at the thought of a more probable impending danger in the destruction of our planet, from force of contact with some wandering and irresponsible comet.

The spiritual power, having no weapons but the spiritual ones particularly of prayer, cannot well persecute the civil power; the converse proposition not holding true. Thus we have in history many instances of venerable

Pontiffs who were abducted and imprisoned by some crafty monarch, and the property of the Church confiscated. The history of all nations abounds in such occurrences, as notably the English spoliation under Henry VIII and later that of the Papal power in Italy, and the wholesale plundering of the Church in Mexico, France and Portugal.

Says Dr. Barry: [20] "The Church had gained her vast dominions by the bequests of her grateful children. On those riches Monarchs and nobles had ever looked with covetous eyes. . . . In the Middle Ages, that wonderful machine of taxation did not exist. But dues, charges, impositions, grew with the growth of a complex society; and general causes contributed to make the king a universal and odious tax-gatherer. In Papal Bulls, no less than in English Charters, the claim of a monarch to lay on exorbitant taxes, was condemned under the same anathema which struck at piracy, or at those who furnished arms to Saracens.

"But especially was it a crime to invade the patrimony of the poor, with which church property was identified. Not that the clergy refused their gifts when the country was in danger. They gave largely, but on the higher ground of freedom not of legal necessity. Above all, they did not wish to be confounded in one assessment with lay folk, and thus abandoned to the mercy of a power which, in pursuing its own designs, would show them scant indulgence. The history of Europe proves that they were not mistaken, Church property

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[20] "The Papal Monarchy," William Barry, D. D., p. 400.

has been confiscated again and again to secular purposes, on the plea of State necessity."

That the State owes its existence to God, and is responsible to him for the exercise of its power, has been recognized by all: yet since "The Great Reformation" has become seemingly little more than a sentiment lightly held by the powers that be, and by succeeding generations more and more, forgotten in the contemplation of that imposing pomp and dazzling light that plays 'round earthly thrones and powers. Thus the spiritual power is ignored, and in danger of being forgotten, and the Creator is found to be almost a supernumerary in the world of his own creation.

Naturally, one of the guiding principles of protestantism is that of devotion to the civil power which was so largely responsible for its existence. The pages of protestant history, which contain records of contests between the Papacy and despotic and irreligious princes, are so written that the "arrogant" Pope is always engaged in "lording it" over some meek and innocent defender of freedom and progress, and so ingeniously worded for the purpose of exciting sympathy for the wrong side as to rival the eloquence of Mark Antony at the funeral of Caesar.

In a conflict between the two powers, it is the civil power that is always right. Our esteemed adversaries are not more ready to deny to the Pope infallibility, than to assume it to be a prerogative of the civil power. Thus protestantism, a child of the State—like the emblem of fidelity in the animal kingdom—lies prone at the feet of its master, content to regard the

kingdom of God as secondary to earthly thrones and powers. There is no desire in all this to disparage, in a degree however slight, the importance and dignity of the civil power. The powers spiritual and temporal are both indispensable and in efforts at good government can accomplish most by working hand-in-hand. That country is best governed by man, which is most governed by God.

If our adversaries would but investigate in regard to the many conflicts that have occurred between the Popes and the civil power—by the aid of reliable authorities who write history in the interests of truth—they would notice that the Chief Shepherd stood on the side of justice, mercy and truth; the constituted defender of the sheep against the ravenous wolves, in the shape of "arrogant" unprincipled and tyrannical kings. The kings of catholic governments by the constitution of the State, were as much the subjects of the Pontiff in spiritual things as the humblest citizen; and the Pope who found it necessary in the defense of his flock to excommunicate a tyrannical oppressor of the sheep, did in that action only his obvious duty.

Says Mr. Brownson: [21] "Has the Pope ever claimed the right to absolve from their allegiance the subjects of a legitimate prince, who reigns justly, according to the laws and constitution of his state? Never. In every such case he impresses upon his spiritual children the duty of obedience. But the obligation between prince and subject is reciprocal. If the subject is bound to

[21] "Essays and Reviews," Brownson, p. 204.

obey the prince, the prince is bound to protect the subject. . . . Government is instituted for the common good, and the moment it ceases to consult the common good, it forfeits its rights. . . .

"Now suppose the subjects of a prince, feeling themselves aggrieved, oppressed, complain to the Holy Father, the judge recognized by both parties in the case, that their prince has broken the compact, violated his oath of office, and become a tyrant; suppose the Pope entertains the complaint, and summons both parties in the case, to plead before him, and, after a patient hearing, gives judgment against the prince, declares him to have forfeited his rights, and that his subjects are absolved from their allegiance, what would there be in all this to which reason could object? This is the kind of absolution the Popes have granted, and never have they deposed a prince or absolved his subjects, except in cases similar to the one here supposed. He merely declares the law, and applies it to the facts of the case presented. To deny the right to resist the tyrant is to doom the people to hopeless slavery; to assert it, and yet leave to each individual the right to judge of the time, the means and the mode of resistance, is disorder, no-governmentism, the worst form of despotism.

"In the 'Dark Ages', men were able to avoid either alternative. By recognizing the Pope as umpire, who, by his character and position, as head of the Church, which embraced all nations, was naturally, not to say, divinely fitted to be impartial and just, they practically secured the right of resistance to tyranny, without undermining legitimate authority."

[22] "Law, learning, science, *all that we term civilization* in the present social condition of the European people," says Mr. Lang—a protestant writer—"spring from the supremacy of the Roman Pontiff and of the catholic priesthood over the kings and nobles of the Middle Ages. All that men have of civil, political and religious freedom in the present age, may be clearly traced in the history of every country to the working and effects of the independent power of the Church of Rome over the property, social economy, mind and intelligence of all connected with her in the social body."

When a protestant has the courage to speak the truth in this manly fashion, the fairy tales of "The Great Reformation"—concerning the Popes—are seen tumbling down like houses of cards at a breath.

Again the same author says: [23] "The Church of Rome was an independent, distinct, and often an opposing power in every country to the civil power, a circumstance in the social economy of the Middle Ages, to which perhaps Europe is indebted for her civilization and freedom."

[24] "From the fifth to the thirteenth century, the Church was engaged," says Canon Farrar, "in elaborating the most splendid organization, which the world has ever seen. Starting with the separation of the spiritual from the temporal power, and the mutual independence of each in its own sphere, Catholicism worked hand-in-hand with feudalism for the amelioration of mankind.

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22 "Observations on Europe," p. 395, Laing, Scotch Presbyterian.
23 "Notes of a Traveller," Laing, p. 194.
24 "The Victories of Christianity," p. 115, lect. iii.

"Under the influence of feudalism slavery became serfdom, and aggressive was modified into defensive war. Under the influence of Catholicism the monasteries preserved learning and maintained the sense of the unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, moulding generous instincts into gallant institutions, making the body vigorous and the soul pure, wedding the Christian virtues of humility and tenderness to the natural graces of courtesy and strength.

"During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage."

Far better, it will always seem to those who think rightly, to have retained this old Church founded by the Roman See and which this witness declares to have been "the one mighty witness for light in an age of darkness," than to have substituted for it, one founded in an age of comparative light, by a King in moral darkness under the influence of "licentious rage."

Cardinal Manning says: "The supremacy of the material over the moral order of the world has arisen from the violation of the liberties of the Church of God. There was a time when some of the greatest monarchies had hardly a standing army; when the voice of the Vicar of Jesus Christ sufficed to arbitrate in their contentions. But now, more than four millions of men are perpetually under arms, gazing in defiance and in fear on each other's motions, waiting to ward or to strike the first blow."

What the English Cardinal here says, is but a simple outline, a sketch, of present day conditions. Never before were seen a like number of Peace Congresses. Never before was good talk more widely indulged in. In these great assemblies in the interests of the world's peace, two things are noticeable; first, that their deliberations seem to reach their culmination in a more extensive preparation for war; second, that while in pre-reformation days, whole nations respected Christ; and they also respected Christ's Vicar sufficiently to obey him, so that, through this agency, God in an especial manner ruled the world; yet in these gatherings of representative men, he who in the past could, by the force of unarmed goodness alone, hurl tyrants from their thrones, arbitrate the cause of nations and make all respect the interests of right and justice, he, the Vicar of the Prince of Peace, has no place assigned him in these deliberations, and no request to favor the conclave with his presence.

With all this talk of peace without mention of God—save in a casual way and in mere compliment as to an absent power—the armies of nations will still remain at "attention" to every move of rival powers, ready to do battle at the accidental discharge of a fire-arm, or the rapid approach of a hostile biplane in the air.

That catholics in obedience to the Sovereign Pontiff have not in the past failed to be patriotic, the names that figure in the world's roll-call of battlefields, and the green mounds on her many hill-sides sufficiently attest. Temporal governments have recognized these

facts, and may in time recognize that other fact, that there can be no lasting world's peace where the authority of God is not recognized as the most real, the most indispensable, and the most patent of all facts; and, that to this human authority is entirely secondary and subordinate. In an era when right makes might, we can alone look for peace.

## CHAPTER V.

### Papal Infallibility.

[1] *"For where Peter is, there is the Church."*

Papal Infallibility naturally follows as the result of the infallibility of the Church. It would be impossible to think of an infallible body as having a fallible head. The head is the seat of intelligence for the whole body. The infinite number and endless variety of motions made daily by the body and its several members, result from orders received directly from the head. In the rapid transmission of these orders to the fingers—notably as in piano playing—should any inaccuracy be noticed the cause would be traceable to the transmitting machinery, the nerves and muscles, *the head would always be right.*

The infallible teaching of the Apostles and their successors is maintained through union with the divinely appointed head who was commanded to feed the sheep. The doctrine of Papal Infallibility is as old as the Church over which Peter presided, were it not so, it could not have been defined in A. D. 1870, by the Vatican Council, as no doctrine unknown to the Apostles can later be made an article of faith. The many texts of Scripture relied upon to prove the primacy

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1 St. Ambrose.

of Peter and the infallibility of the Church, are equally serviceable in demonstrating the infallibility of the Popes.

Papal Infallibility is the accomplishment and fulfillment of God's Word and shows how the Scriptures were understood in the ages prior to "The Great Reformation." The strained and far-fetched interpretations of these texts as found in "Barnes' Notes on the Gospels," and those of other protestant commentators, by the aid of private interpretations—which the Scripture prohibits—makes the divine Word to testify in their behalf.

It was the understanding of the Fathers, writing in the first centuries, that the prerogatives bestowed upon Peter, were for his successors also,—the gift of inspiration excepted, that being necessary only for the writing of the Word once for all. In the shepherd's case, however, there could be no long interregnum, it being necessary that the sheep should constantly be fed upon the pure Gospel. As a Gospel fallibly interpreted would not be pure food but an adulteration, the divine assistance of the Holy Ghost promised to blessed Peter, was for his successors also, to enable them to feed the whole of Christ's flock.

If God, for the purpose of revealing his Gospel, could divinely inspire men, he could as well make them infallible in their interpretation of it. The promise of the Holy Ghost to keep the Church in all truth, is but the promise of infallibility. When our brethren therefore deny infallibility they admit that they have no connection with the Church of the Apostles. If the

protestant churches would make good their claim of "a right to live," they should be able to show their presence and influence in the world's history all through the ages in which an undivided Church, professing infallibility, was everywhere dominant in the affairs of men, and in teaching loyalty to Caesar, taught a more exalted loyalty to Caesar's God.

Our friends should be able to show what countries they civilized, what heathen tribes they converted to the faith. They should show where they lay concealed for centuries during which the Catholic Church was the only light which shone in the surrounding gloom of pagan darkness. They should tell where they were in hiding when, in a turbulent and lawless age, the Papal dynasty was resorting, through necessity, to the shield and battle-ax of the warrior to defend the sheepfold and drive those ravenous wolves, the Saracens, back to their native deserts, and in many a glorious victory preserving the Christian faith from utter annihilation! They should show what history gives us accounts of protestant saints and martyrs, and what bard sings of the glory of their achievements in converting nations to the faith, in the ages that tell of an Augustine, a Jerome, or a Gregory the Great. They should show that they were present on the shores of Galilee when our Lord commissioned Peter to feed the sheep. And more than this: [2] "Let them," says Tertullian, in the second century, "produce the origin of their church. Let them exhibit the succession of their Bishops, so that

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2 "Faith of Our Fathers," p. 70.

the first of them may appear to have been ordained by an Apostle, or by an apostolic man who was in communion with the Apostles."

Our friends of the "rival churches" can do none of these things, and being at a loss how to claim an existence from the beginning and a consequent participation in the promises made in the Gospel to the Church primitive, have been obliged to resort to the ingenious, if not ingenuous, theory of an Invisible Church! What! an invisible church to do a visible work among men, to instruct, to guide, to reprove, convert nations, civilize the world, fight the enemies of the faith, defend the sheepfold, feed the sheep? Why, our Lord's Church was likened to a city set upon a hill, a light to the Gentiles, its ministers, a flaming fire preaching salvation from its watch-towers, that all from far and near might hear.

Had any adherents of this invisible church been present in their unreal and invisible entity when Peter was commissioned to feed the sheep, they must have become visible long enough to have uttered a ringing protest against the appointment. The concealment of the protestant churches was complete for fifteen centuries, and the resounding fearful cry from the Roman Amphitheater of "the Christians to the lions," failed to penetrate the confines of their abiding place. An invisible church, with its invisible work, was not the kind needed in those days. God's kingdom on earth has a visible existence, because it has a visible work to do. There is no record in history of so much as one heathen nation, or even of one small island of the

seas, whose inhabitants were civilized by an invisible church, and by it converted to Christianity. If then it be true that [3] "by their fruits you shall know them," the invisible church must be but a figment of the protestant brain.

The promise of the Holy Ghost to the Church, could have been made only to the Church then in existence. Protestants were not then in existence and therefore were not concerned with the promise. Furthermore they show no fruits which result from the gift of divine assistance, for they repudiate all connection with the doctrine of Infallibility, and have no experimental knowledge of unity, which two are among the principal fruits resulting from the presence of the Holy Spirit in the Church.

In virtue of the divine assistance promised him in Blessed Peter, the Roman Pontiff, when defining from the Chair of Peter a doctrine concerning faith or morals, is preserved from error. Any opinion which the Pope may express verbally or in writing upon any subject not connected with the two mentioned, would be valuable only as his information upon that subject entitled him to consideration as an authority. The opinions of a judge, upon questions of law, when not upon the bench, have no more judicial significance than those of any other person. In like manner it is possible that in expressing his private opinion upon subjects regarding faith and morals, a Pope may err.

Our Lord knowing well that as time in its onward

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3 Matt. vii, 16.

march down the centuries, would carry farther and farther away the scene of his life and sufferings from the memory of succeeding generations of men, and that doubt and unbelief would take possession of the mind, and strange opinions—the result in large part of pride and conceit,—come to dwell in the mind and usurp the place of faith—promised the Holy Ghost [4] "to teach all things, and bring all things to mind." Our Lord foretold that [5] ravenous wolves would come in sheep's clothing—false teachers who would pervert the faith of the flock under the pretence of leading them into new and greener pastures. What remedy would most naturally occur even to the human mind in such a necessity? Surely it would be to appoint a Chief Shepherd to feed the sheep and to keep him by divine assistance in all truth. In no other way could the sheep be so effectually guarded from the figurative wolves of error, as by preserving the Chief Shepherd from the possibility of teaching it.

It was not an accident that our Lord—whose prayers were always heard—[6] prayed for Peter that *his faith might not fail,* but it was a part of the original design for providing his Church with an unerring head. It is well to keep in mind when reading history, that Popes have been called upon at different times to act in a variety of capacities. So when we read that in the early Christian centuries, Popes, by common consent acted as the arbiters between princes, hurled anathemas at here-

4 John xiv, 26.
5 Matt. vii, 15.
6 Luke xxii, 31-32.

tics, and laid under the ban of an interdict the domains of some arrogant king; we must understand that in all these and similar acts, there is no assumption of Infallibility, as the Popes in these instances acted in the private capacities of doctors, sovereigns, or as arbitrators by request, in many ways rendering the greatest service to mankind, discouraging the arbitrament of arms, and preaching to the world the Gospel of Peace.

In the following hypothetical case, may be seen the practical working of the Supreme Court of the Universal Church, whereby she maintains in her decisions a perfect unity of belief among the numerous and diversified nations of the earth. Let it be supposed that among the believers of Catholic doctrine a diversity of opinion should arise regarding some point of belief not yet defined. The Pope very likely would obtain the opinions of his cabinet of advisers, the Cardinals; what views the ancient Fathers had expressed would be carefully noted, and such other means of enlightenment as the Holy Ghost might suggest to the Pope's mind would be made use of, as when of old the Apostles wrote, "it seemed good to the Holy Ghost and to us."

If the subject under consideration was of sufficient gravity and importance to make a definition necessary, the Pope might call a Council of the Bishops of Christendom; and the question be made the subject of profound study and patient investigation by all, accompanied by the frequent offering up of the Holy Sacrifice with other prayers for divine guidance. Finally, when having with such care and diligence made use of every known means of enlightenment, the Pontiff, with

the promised aid of the Holy Ghost, announces, from the Chair of Peter, his judgment to the Church Universal, his decision is Infallible.

The definition of faith, made with such care, while its original scope may be enlarged upon and more clearly brought out by succeeding incumbents of the Chair of Peter, can never be reversed. Thus while the Church may, and does grow, she can never change. The doctrines taught by the Apostles are the doctrines taught to-day; and, because the teaching of the Apostles was infallible truth, no revision of their statements will be witnessed in any coming age. The doctrine of faith has not, says Leo XIII, "been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a divine deposit to be faithfully kept and infallibly declared."

The Church spares no pains to ascertain the will of God to men. [7] "At the Council of the Vatican in 1870," says Father Murphy, "there were seven hundred bishops from all parts of the earth; the representatives of more than thirty nations and of two hundred and seventy-five millions of Christians. It was said to have been a sublime spectacle to see the cardinals, primates, archbishops, and bishops, for two whole hours moving up to the throne to kiss the Gospel and openly make profession of one common faith, in communion with the one Supreme Pastor and Teacher of all."

If with divine assistance, together with the combined learning of such a number of eminent men with the light of nearly twenty centuries of faith to guide them,

7 "Chair of Peter," Murphy, p. 497.

the true meaning of the Bible could not be found, it would be strange indeed, and all the more so, when it is seen with what ease and confidence supreme the pious protestant cobbler on his bench, in virtue of his own personal infallibility defines and defies dogmatic truth with a recklessness inspired wholly by a lack of knowledge of the subject; our wonder must increase until the infallibility of the Pope seems but a cheap and feeble imitation in comparison.

If inquiry be made of the past, the testimony in favor of Papal Infallibility will be found in every age to be conclusive in establishing it as a fact beyond dispute. [8] "At the Third General Council held at Ephesus, A. D. 431, the Pope's legate declared, that "no one doubted, nay that it was known to all ages, that Peter, the Prince of the Apostles and foundation of the Church, had received from Christ the keys of the kingdom, and the power of binding and loosing, and that now and ever he both lives and judges in his successors." St. Leo I says: [9] "St. Peter ceases not to preside over his own See; and unfailing he enjoys association with the Eternal Priest; for that solidity which, when he was made a rock, he received from the rock Christ, has transmitted itself to his heirs." Tertullian writing in the second century says: [10] "Was anything hidden from Peter, who was called the rock, on which the Church was to be built, who obtained the keys of the kingdom of heaven, and the power of loosing and bind-

8 Councilii Ephesini, tom. ii, cap. 16.
9 Sancti Leonis P. P. Magni, Sermo. iv in Nat. Ord., c. 4.
10 "Liber de Praescriptionibus," cap. xxii.

ing, in heaven and on earth?" And again: [11] "If thou thinkest that heaven is still closed, remember that the Lord left the keys thereof to Peter, and through him to the Church."

These excerpts from the Fathers show that what was bestowed upon Peter, was for the good of his successors as well and if "nothing was hidden from Peter," then he must have known and taught the truth, the whole truth and nothing but the truth, and therefore both he and his successors were Infallible.

The belief of the Fathers was, that Peter was the Prince of the Apostles, and the Head Shepherd of the entire flock; that he occupied the Apostolic Chair at Rome, the source of sacerdotal unity, with which Church [12] "the faithful everywhere were bound to agree," and only those [13] "in communion with that Bishop, were in communion with the Catholic Church." [14] "Therefore you cannot deny," says St. Optatus in the fourth century, "that you know that in the city of Rome was first established by Peter the Episcopal Chair in which sat Peter, the head of all the Apostles, . . . that in this one chair unity might be preserved by all; but that he should be a schismatic and sinner, who against this one chair should set up another."

He then gives the list of the Roman bishops succeeding Peter to the then reigning Pope, and continuing says that, [15] "the schismatics are outside the Catholic

11 Scorpiace, n. 10.
12 Irenaeus, "Adversus Haereses," lib. iii, cap. i.
13 St. Cyprian Epistola, 52.
14 Optati Milevitani Opera, lib. ii.
15 Ibid., p. 49.

Church, because none of their bishops communicate with the same Roman Chair;" and he alludes to the keys given to Peter, "our chief, to whom Christ said 'I will give to thee the keys of the kingdom of heaven, and the gates of hell shall not prevail against them.' Whence is it, then, that you strive to usurp to yourselves the keys of the kingdom, you who sacrilegiously wage war against the Chair of Peter, by your presumption and audacity?"

Here in the testimony of the Fathers of the first ages of the Church, we have the complete refutation of the errors of the protestant commentators, who tell us that "Peter was not the prince of the Apostles; that he was never in Rome; that Jesus had no thought of Peter's successors;" that "he was never Bishop of Rome;" that "he had no more to do with the founding of the Church of Rome than St. Paul," and that it is altogether a vain assumption, that the Church should need a head.

Now how are protestants able to efface from their minds this authentic testimony of men living at the time, who saw the foundation of the Church, assisted in teaching its doctrines, and knew all about it there was to know? By recourse to the Bible *as each one understands it,* and which enables any proposition to be proven from it that a controvertist may desire, and which proof is in like manner susceptible of further controversy by an opponent who has the same right of private interpretation; thus preventing any dispute concerning doctrine from ever receiving a definite solution.

To whom should we go to find what the primitive

Church taught, but to the primitive Christians themselves? Their writings are ample and clear, and our adversaries have ever professed a great respect for the Church of the first five centuries, before what they call the "great falling away and the advent of Popery." But all these Fathers of these centuries, the venerable Polycarp, pupil of St. John the Apostle, Augustine, Cyprian, Jerome, Basil, all in their writings testify to the supremacy and Infallibility of Peter and his successors, and are incontrovertible witnesses against the protestant theory and teaching.

The great protestant writer Leibnitz[16] says: "When therefore Almighty God established his church upon earth, as a sacred city placed upon a mountain, his immaculate spouse, and the interpretress of his will, and enjoined that throughout the whole world her unity should ever be maintained, and ordered that she should be heard by all under pain of being confounded with heathens or publicans, it follows that he should establish a mode by which the will of the church, the interpretress of the Divine Will, might be known. And this was shown by the Apostles, who represented the body of the church in the beginning. For they, the Council of Jerusalem being assembled, explaining their decision said, 'It hath seemed good to the Holy Ghost and to us.' Nor did this privilege of the Holy Ghost assisting the church cease on the death of the Apostles, but it ought to endure to the consummation of the world, and

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16 Leibnitz, dying in 1716, in his seventieth year, left this manuscript written by his own hand. The original in Latin can be found in the "Chair of Peter," by J. N. Murphy, p. 501-2.

in the whole body of the church it was propagated through the bishops, as the successors of the Apostles.

"But as a council cannot continuously nor frequently be held, for the bishops cannot often be absent from the flocks over which they preside, and yet the church should personally exist and subsist in order that her will should be known, it follows, by the Divine law itself, and by the very memorable words of Christ addressed to Peter—when he specially committed to him the keys of the kingdom of heaven, and likewise when three times he emphatically commended to him his sheep to be fed—that it was insinuated and believed in the church, that one among the Apostles and one successor of him among the bishops, should be endowed with greater power, in order that through him, as a visible centre of unity, the body of the church might be bound together; the common necessity might be provided for; if indeed, a council might be convoked, and when convoked, directed; and in the intervals of councils it might be possible to take measures that the interests of the faithful should not suffer.

"And when the ancients continuously hand down the tradition that in the city of Rome, the capital of the world, Peter the Apostle governed the church and suffered martyrdom, and designated his successor, nor did any other bishop ever come in that manner, we acknowledge with good reason the Roman Bishop to be the prince of the rest. Therefore this at least ought to be certain, that, in all things which would not bear the delay of a General Council, or are not sufficiently important for a General Council, the Prince of Bishops,

or the Supreme Pontiff, has meanwhile the same power as the whole church; that through him any one can be excommunicated and restored, and that to him all the faithful owe true obedience, of which the force goes to the extent, that, as far as an oath is to be kept in all things which can be observed with the safety of one's soul, so also to the Supreme Pontiff, as the one visible Vicar of God on earth, obedience is to be rendered in all things, which we, examining ourselves, judge can be done without sin and with a safe conscience, so far that, in doubtful matters, other things being equal, obedience is to be considered safer; and this is to be done through love of the unity of the church, and in order that we may obey God in those whom he has sent. For we ought to suffer anything more willingly, even with great loss to ourselves, than be dissevered from the church and give cause for schism."

[17] "The doctrines of papal supremacy and infallibility," says Sidney Smith, "are neither unreasonable nor extravagant. If they are true, a means has been provided of maintaining the Christian people in the bonds of unity which is simple and easy of application, and at the same time in harmony with the nature of man. If they are not true the inevitable result must be what we find to be in fact wherever the pope's authority is not acknowledged; indifferentism in place of a common faith; innumerable schisms in place of sacramental inter-communion, religious anarchy in place of ecclesiastical order. There is then the strongest presumption that the system

17 Rev. Sidney F. Smith.

which the two doctrines represent is that which our Lord established, since otherwise He would have made himself responsible for all the horrors which good people deplore. This is the first conclusion which has been arrived at.

"A second is that the evidence yielded by Scripture and ecclesiastical history, when interpreted according to the laws of right reason, points exactly in the same direction. It shows that our Lord has ordained what we should have expected him to ordain. These two things, the presumption and the proof, should be considered together. Through their harmony each adds strength to the other. They are like the strands of a rope which gain strength from being intertwined.

. . . "There is no desire on the part of catholics to evade a single one of the difficulties which can be brought against the doctrines and institutions they believe to be divine. On the contrary there is the greatest desire to deal with them all solidly and thoroughly, so that every impediment may be cleared away from the path of those who are anxious to find the truth."

## CHAPTER VI.

### The Bible.

As stated in chapter third, it is the infallible Church which first claims our attention, and from which authority later on we receive the complete Scriptures as the divinely inspired word of God. The genuineness of all written documents must be established by reputable witnesses; it being an axiom of reason and law, that no writing or book can authenticate itself. The only witness competent to prove the inerrancy of the Bible is the infallible Church, which was, at least as far as the New Testament was concerned, a prior fact in history.

The Bible, if received by protestants, must be accepted upon the testimony of the witness known as the Catholic Church. This Church, at the Council of Carthage in the fourth century decided by the aid of the Holy Ghost, promised by our Lord to keep the Church in all truth—which of the books of the Old Testament were Canonical, and which of several Gospels and Epistles extant in different parts of the world were inspired writings and which were not. This decision was approved by Rome.

In the Catholic Church the Bible has remained most carefully preserved and honored as the Book of books, the word of God, and whose pages—since the art of printing made it possible—have been open to all, who with due reverence desired to read them.

"To the intent that none should have occasion to misconstrue the true meaning thereof, it is to be thought that, if all men were good and catholic then were it lawful, yea and very profitable also, that the Scripture should be in English, as long as the translations were true and faithful. . . . And that is the cause that the clergy did agree—as it is in the Constitution Provincial, that the Bibles that were translated into English before Wycliffe's days might be suffered; so that only such as had them in handling were allowed by the Ordinary and approved as proper to read them and so that their reading should be only for the setting forth of God's glory."

It will be noticed, in this ancient discourse, that there must have been at this time some restrictions placed upon Bible reading. Wycliffe had, with the assistance of other reformers, made a translation of some parts of the Bible, which, under the pretext of giving the same to the people, was to be used in a warfare against the Catholic Church.

To deceive the simple and the unstable—who, in their composition and make-up, seem near akin to the weather-cock that from its point of vantage changes front with every passing breeze—many novelties and corruptions of the Sacred Text, had with great care, been introduced. The pastors naturally forbade their flocks—not to read the Scriptures, but Wycliffe's false translation of them.

From a mole-hill so small, protestants have sought to build a mountain. There never was a time, when and

where, "men good and catholic," could not read the Bible as much as they desired.

His Holiness Pius VI in a letter to the Archbishop of Florence, says: "At a time that a vast number of bad books, which grossly attack the Catholic Religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times."

In the fourth century, by order of Pope Damasus, the Bible was translated by St. Jerome into Latin, which language was then universal throughout the entire civilized world. In England, we see in the eighth century the venerable Bede, engaged in translating the Scriptures into the Saxon tongue which was the language of the country at that time.

[1] We have seen that before Luther ever saw the light, there were numerous translations of the Bible in the German language. The library of the Paulist Fathers of New York City contains a copy of the ninth edition of the Bible in high German, profusely illustrated with colored wood engravings, and printed by Antonius Coburger the year in which Luther was born.

[2] "The Catholic Church has the highest reverence for the Bible because it is the Word of God. By her laws

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1 Introduction.

2 San Francisco Monitor, Mar. 19, 1898.

she obliges her clergy to study it. By the instructions of Popes and Bishops she urges the laity to read it.

"The writings of her Saints and great teachers are full of passages pointing out the priceless treasure we possess in the Bible, and insisting on the duty of its reverent study. The Catholic Church and only the Catholic Church ever really taught the Bible to the people, and for this purpose she employed painting, poetry, music, sacred plays and the ceremonial of her sacred services. By these means the people, very few of whom could read, were made familiar with the Bible story and teaching. The reformers swept away all these things, and thus deprived the people of their only means of becoming acquainted with the Word of God. Hence the reformers instead of giving the Bible to the people took it away from them.

"For twelve hundred years the Church never interfered with the reading of the Bible, and when since that time she has condemned particular translations, it was because they were not the Word of God."

The labor bestowed upon the Bible, by the monks of the first Christian centuries, in writing it word for word, and by the committal of large portions of it to memory, together with the fact that "they wrote and thought, and talked in the very language of the Scriptures," shows the value placed upon the Bible by the Catholic Church.

The theory of protestants that the Bible alone is the rule of faith, seems not to square with the facts concerning the Church's establishment. If we examine the Scriptures with care, we cannot fail to reach the con-

clusion that our Lord did not intend his religion to be exclusively a book religion. When our divine Master had finished his earthly ministry, he ascended into heaven without leaving—so far as we know—the smallest scrap of his writing upon earth, but we do find the command to teach all nations by word of mouth: than this, there could be nothing more plain and direct.

The happy results attending the introduction of the Christian religion, seem not to have been dependent upon the reading of the Bible [3] "But in course of time circumstances arose in which the Apostles thought it necessary to commit portions of Christian revelation to writing. Errors arose and these errors might be best refuted by an Epistle; . . . Thus the books of the New Testament were written as inspired by the Holy Ghost. There is not the slightest ground for believing that they were to contain all the truths of Christian revelation, or that they were to take the place of the living voice of the Church."

Protestants nearly go into convulsions at the thought of believing anything not contained in the Bible, but as St. John says, "the world itself . . . would not be able to contain the books that should be written" concerning those things which Jesus did; then it follows that the Bible does not contain the entire word of God. And yet, of that portion of God's word contained in the Bible, our friends are by no means panic-stricken at the thought of "rejecting" many "hard and rigid" doctrines, which subject the natural mind of fallen humanity to a yoke at once galling and distasteful, and

3 San Francisco Monitor, Vol. xlvi, No. 1.

the burden of which is the reverse of sweetness and light. Though retaining the word in their articles of belief, many protestants have—if we may judge from their backwardness in teaching it, practically banished from their faith, as a grim specter of the past, the Bible doctrine of hell.

Protestants read the command "confess your sins one to another," and reply "who can forgive sins but God;" as they seldom or never observe the command, their objection must be regarded by themselves as conclusive of the matter, yet this objection is identically the same as that made by the Scribes, the sworn enemies of our divine Saviour. Thus our friends quote the words of the Scribes found in the Bible, in extenuation of their disobedience of the Divine commands, also found in the Bible. Not a few protestants are able to read that "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God," and still not believe baptism necessary to salvation.

When Christianity was established and great numbers were daily added to the Church "of such as should be saved;" the New Testament was as yet unwritten, which shows that Christ's divinely commissioned teachers could, without difficulty, teach the Christian faith without a complete Bible. But even when the New Testament was finished, the work of multiplying copies by the pen of the transcriber was necessarily so very slow, that not one in a hundred of the Christians of the first centuries in all human probability ever saw a Bible, and among those who did, not one in a thousand could

have read it. These facts show conclusively that Christianity is not a book religion.

The conversion of the primitive Christians was effected through the preaching of the Gospel by a ministry divinely commissioned—the proof of that commission being the miracles wrought—and by the efficacy of the Sacraments of the Church which our Lord built on Peter the rock; and not by the reading of a book.

A dumb book can neither prove, or explain itself, and can only be corroborative of the voice of the living teacher. Those who wish to acquire a knowledge of any art or science must depend chiefly upon oral instruction rather than the reading of many books, however helpful they may be.

Whoever heard, for instance, of a great pianist, whose proficiency was acquired without a teacher, simply by the reading of books explanatory of the art; or of successful schools, who, without teachers, relied upon textbooks solely? The teacher therefore is first, the textbook secondary.

In the foundation of the Church is seen the preservation of the same natural order; first the divinely commissioned ministry preaching the faith which they had heard from the very lips of the divine Teacher, and later on in the fourth century, that same divinely commissioned body of infallible teachers, deciding upon the authenticity of the different books, and giving to the world the entire Bible, whose claim that "all Scripture is given by inspiration of God," is thus vouched for and proven by God's infallibile Church the only competent witness; and the divine inspiration of the Scriptures is

therefore a fact. Without the testimony of the Church to confirm our faith in the divine inspiration, the Bible is of no more use to us than a bound volume of old almanacs.

That the Bible separated from its rightful owner and explainer becomes a blind leader of the blind, is evinced by the loss of certainty in religious teaching by protestants who so use it. As the Bible was in the early centuries practically out of reach of the common people, the theory that every one should read the Bible for himself is, in view of this fact, but the acme of foolishness. The Bible to be a reliable guide to all people must be so plain and easy of understanding, that no one could possibly mistake the meaning of a text, which would cause them to receive error instead of truth. The Bible is a book full of difficulties, and obscurities, not only for the unlearned but for the learned who make it their chief study.

St. Peter tells us that [4] "in the Epistles of St. Paul, there are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." All are familiar with the account in [5] Scripture, anent the Etheopian, who, riding in his chariot, was reading the Bible, whom the the deacon Philip seeing, asked the question "thinkest thou that thou understandest what thou readest? And he said, how can I, unless some one show me?" Here the insufficiency of the Sacred book

4 Peter iii, 16.
5 Acts viii, 31.

without the voice of the living teacher is clearly shown, and is in perfect harmony with Catholic teaching.

To our adversaries, as they ignore the voice of the living teacher, whose right it is to explain, the Bible has lost all definiteness in its teaching, and has become a source from which an army of sects endeavor to prove whatever opinions they may desire to entertain. Says Cardinal Gibbons: "The Bible has become in their hands a complete Babel. The sons of Noe attempted in their pride to ascend to heaven by building the tower of Babel; and their scheme ended in the confusion of tongues. The children of the Reformation endeavored in their conceit to lead men to heaven by the private interpretation of the Bible, and their efforts led to the confusion and the multiplication of religions."

Protestants claim that the Bible alone is their rule of faith; but how do they know that they have a Bible? To have faith in the Bible, they must have faith in the Church in which they found it. If the monks, who transcribed it, saw a necessity that it should bear stronger testimony in favor of "monkish superstitions and the arrogant claims of the Popes;" what more natural than that something should be added or left out in the furtherance of this object?

Our adversaries are not friendly to the Church that decided what books should be considered the Bible, and they have sometimes caricatured the monks who preserved it to posterity by the care and labor of their lives. How they can receive a book from a source so suspicious and be able to make an act of faith upon it as the inspired word of God, it is not easy to see.

If it be urged that the great truths of the Bible, its superiority over other books, its exalted and sublime language, the veneration in which it has been held by the entire world, together with the fact that it claims that [6] "all Scripture is given by inspiration of God,"—are sufficient proofs of its inspiration; then it is denied that these are proofs at all. [7] "If," says our Lord, "I bear witness of myself, my witness is not true. . . . But the works themselves, which I do, give testimony of me."

Our Lord's word alone, was not depended upon as proof, but he adduced his works as proof of his divinity. It naturally follows that what the Bible says concerning its inspiration, is no better proof, than was our Lord's statement—proof of his divinity. That the Bible claims to be the inspired word of God, is no proof that it is until the Scripture has been proven to be the Scripture by a competent witness outside itself. This witness has been shown to be the Catholic Church. It is competent to bear witness to the inspiration of the Bible because it is itself infallible, and, therefore, of equal authority with the Sacred Writings which, by the aid of the Holy Ghost, it collected and certified to.

[8] "I would not believe in the Gospels," says St. Augustine, "if I were not moved to do so by the authority of the Catholic Church." Protestants having rejected the witness, have no means of knowing the Bible to be the inspired word of God, indeed many modern protest-

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6 I Tim. iii, 16.
7 John v, 31-36.
8 St. Augustine (Contra Epis. Manich, Fund., n. 6).

ants as a natural consequence of this rejection, deny both the inspiration and infallibility of the Scriptures. Others differ widely regarding the genuineness of many of its books; some do not recognize the Gospels of St. Mark and St. Luke, because they were not among the twelve Apostles. The "reformers" rejected as apocryphal seven books of the Old Testament.

[9] "The book of Esther," says Luther, "I toss into the Elbe—I wish it did not exist; for it Judaizes too much, and has in it a great deal of heathen naughtiness." Again, that "the Epistle to the Hebrews is not by St. Paul, nor any other Apostle at all, is shown by chapter second verse third. It should be no stumbling-block if there be found in it a mixture of wood, straw and hay." Says the same authority: "The most learned and intelligent protestant divines here, almost all doubted or denied the canonicity of the book of Revelation."

It is sad to witness the fate of these learned but unwise men who, in the pride and conceit of their hearts, separated themselves from the witness and living teacher of the Bible and were speedily carried by strange currents, and shivered into fragmentary sects, upon the sunken rock of Private Judgment, doomed to endless contention over the meaning of a Book to which they had in their impatience thrown away the only key.

Here were men who from their youth had been accustomed to the study and proper use of the Bible who in a few years after casting off the reins of proper authority had drifted out of sight of every landmark,

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[9] Edinburg Review, No. 121.

and had become certain of only one thing, and that was doubt.

Instead of belief in the divine inspiration of the entire Bible, disbelief in that doctrine—though generally seeking the veil of concealment—was largely in the preponderance, and it should create no surprise to hear their successors in our own day boldly and frankly avowing their entire disbelief in the infallibility of all Scripture.

An editorial in the New York Sun (1899) says: "The Methodist Church was formerly distinguished by its unquestioning faith in the Bible, but when the Rev. Dr. Cadman, pastor of the Metropolitan Temple in this city, declared recently before a great company of Methodist ministers that 'the absolute inerrancy of the Bible is no longer possible of belief among reasoning men,' *he was applauded*. . . . and Dr. Lyman Abbott expressed the frequent, if not the usual sentiment of Congregationalist ministers when he went even further in his departure from the old theology."

Dr. Rainsford, one of Greater New York's greater Episcopalian rectors says: "'We cannot give an infallible Bible, for the Bible is not an infallible book; but we can give you a light unto your feet and a hope for your lives." The New York Sun, comments as follows: "It will be seen that in all this, there is no reference to the Church as a divine institution, in which lives the means of salvation for men. It is treated as a fallible human institution, which commends itself to men as a voluntary association simply of moral and religious usefulness to them. That there is any divine obligation to join the Church and that its sacraments are a means

of salvation is not contended by Dr. Rainsford. With all its faults, his argument is, the Church is a desirable association for men, and attendance upon its services is of moral advantage to them. . . . So far as the Bible is concerned, he gives men an example of denial, by himself refusing to accept its infallibility."

Mr. E. H. Abbot, in the Outlook, says that "the reason so many are not enrolled in the churches, is not because they do not accept the authority of the Bible but because, through the *multiplicity of disagreeing interpreters, they are confused in their minds as to what the Bible does definitely teach.*"

The right of private interpretation opens the Bible to every one alike, to draw from it whatever opinions may appeal to the individual fancy, or seem most suitable for contention in long and windy debate. Such a use of the Bible, confuses the minds of honest enquirers after truth by giving upon every subject most contrary and diverse opinions, furnishing the careless and indifferent with the best of excuses for their negligence. The futile attempts to explain the meaning of an infallible Book by a fallible authority, is destroying men's respect for the Bible, and is causing the protestant shepherds, in the past the sworn defenders and glorifiers of the "open" Bible, to head the procession of malcontents in an organized revolt against it.

The Jewish people in seeking a decision in any given case were not accustomed to appeal to the written law. The priests of the Levitical race were profoundly instructed in the Scriptures, they were the custodians and judges of God's law, and to them, and not to the Book,

the people came for judgment, as we learn from the Old Testament. [10] If thou perceive that there be among you a hard and doubtful matter in judgment . . . thou shalt come to the priests . . . and to the judge . . . and they shall show thee the truth of the judgment." And again: [11] "The lips of the priest shall keep knowledge, and they (the people) *shall seek the law at his mouth.*"

The Jewish priests whose duty it was to [12] "search the Scriptures" and give just judgment from the Book of God's Law, failed in their task, and the Messiah in consequence was not recognized at his coming.

The verse referred to in St. John's Gospel, is not a command for all to "search the Scriptures," as at that time only the Old Testament was in existence and very few with the exception of the priests were in the possession of that; but it was addressed to the Pharisees, in the nature of both an inquiry and a rebuke; as though he had said: "You have the Scriptures, and the same are they that give testimony of me, how then do you fail to recognize, and come to me for life everlasting?"

Everywhere—under the old dispensation, and under the new—men were sent for a knowledge of God's law, not to the book containing the law, but to the living voice of the Church; to the priests who were empowered to explain and apply the law as the exigencies of the case might seem to require.

The administration of human law, has always been

10 Deut. xvii, 8-9.
11 Mal. ii, 7.
12 John v, 39.

effected by a like principle. Wherever you find the book of the law, you find there the judge of the law also. Law books are useful; courts indispensable.

Suppose, if you will, a contest arising between claimants to a piece of real estate. Do the contestants meet together, bringing such law books as may contain citations from similar cases, and quote from them, interpret, argue and explain the meaning of the law and its application to the supposed case? If we can imagine so extraordinary a procedure, can we imagine such a thing as a final agreement? But were an agreement to result, would that constitute a legal settlement, and confirm the title? Certainly not, the case would remain undecided, for he only who is the legally appointed judge of the law can decide a question of law. An attempt to so use the text-books of the law in deciding a case would be a misuse of a helpful assistant, and would result in the miscarriage of justice, and in this particular instance would show where two overconfident ones had erred.

Is not this the way our protestant friends use the Bible?

If we compare the divine with the human law, we must observe the vast superiority of the former, as well as the greater difficulty in its explanation. As far as the authors are separated from each other, so also are their works. [13] "For my thoughts are not your thoughts; nor your ways my ways, saith the Lord, for as the heavens are exalted above the earth, so are my ways

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13 Isaiah lv, 8-9.

exalted above your ways and my thoughts above your thoughts."

Protestants take in their hands the Book of God's law which they have obtained from a source they regard as unreliable, and which should cause them to fear had been corrupted; knowing that the original is lost, and that they have only a translation which may not be correct; yet their rash confidence in the Book, is only excelled by their rash confidence in their ability to explain it.

The first reformers must have erred in their understanding of the law, if the present understanding of it which has substituted good works for justification by faith alone, is the correct understanding. But again if the first reformers were right, then in just so much as the moderns differ from them, the moderns are wrong.

If the first reformers understood the Bible, their descendants should not find it necessary to disagree with them. If the first reformers did not understand the Bible, is it not reasonable to suppose that the moderns, using the same principle of private interpretation, might also fall into other and greater errors?

If A, B and C each explain a portion of the Bible, and three different interpretations result; where is the word of God? It can be contained only in the right interpretation. Is it certain that any one of these explanations is the right one? If any of the meanings is the right one, which one is it? There being no authority among protestants to decide the question, it follows that with them nothing more certain than a conjecture can result.

As long as protestants are without a divinely appointed head, as a Supreme Court to render decisions that shall be conclusive; as long as every one has equal rights in explaining God's law, just so long will religious truth be for them unobtainable; just so long will sects increase and faith become more uncertain, shifting and nebulous, ending as dreams finally end, in nothing.

Here, in strong contrast, the wisdom of those mentioned becomes apparent, for they sought only the explanation of a human law, a law framed in their own country and in their own day; they were conversant with the exigencies that brought the law into being, they may have been even among the number of those who assisted in the framing of the law, and were familiar with its scope and design. The law, furthermore, was in the native language; little wonder then, that confidence in their ability to understand and make use of it, should have been born of all these facts. They were wrong, but they had a hundred good reasons why they should have been right, where those who so use God's book of the Law, have one.

When, in a case at law, the jury retire to go over the history of the case and weigh the evidence, etc., preparatory to finding a verdict, it seems but natural that they should have assistance in their task from the text-book of the law. But this favor is not granted; the jury receiving instructions not from the text-books of the law, but from the living voice of the judge. For it is a well known fact that a jury of self-constituted judges, would argue and wrangle over the meaning

of the book, until the merits of the case would be wholly lost sight of in the desire to come out best in the argument; which it may be supposed might become as heated and acrimonious as a dispute among sectaries concerning the right meaning of some text of the Bible.

It is easily seen that private judgment, as explanatory of the meaning of any book containing law human or divine, must necessarily be a failure, in that it is conducive to strife and the greater confirmation—through the natural pride and obstinacy of the human mind—of those opinions which, from their long abiding with us, are surrendered, if at all, under protest. The unseemly quarrels and divisions among protestants, that arise from the use of private judgment, are generally seen to end where they began, without accomplishing anything more than the rasping of the mind and temper.

Our friends make no mistakes regarding the use of text-books either in school or in court; it is only in their manner of using the Bible that they adopt a governing principle unknown to the remainder of the civilized world.

Protestants have sought to explain the difficulty by saying, that besides the written Word, there is an internal Word or guidance of the Holy Spirit, that enables each earnest reader to discern the truth. In thus providing each of their number with the gift of infallibility, while denying immunity from error to the Catholic Church, they escape one horn of the dilemma to be impaled upon the other; for if there is such an internal guide to the external Word, the only result for which we could look, would be a perfect unity

in interpretation. But if the internal witness pronounces from the mouths of a number of different Bible readers, a number of contradictory decisions upon the same text, it would appear that this new kind of infallibility must be considered as a poor substitute for the old.

If protestants have a guide of this description, what is there to prevent catholics from having a similar guide? As our internal spirit has given decisions quite different from the protestant internal spirit, one of these internal spirits must be the spirit of error. Now as our spirit has led us to unity, which is most pleasing to God, and the guiding spirit of protestants has led them to withdraw from unity which is most displeasing to God, therefore, our internal spirit is the Holy Ghost promised to the Church in the Gospel, and the spirit that guides each individual protestant is the spirit of error.

In contradistinction to the severe criticisms of so large a portion of the Bible as shown in the writings of the reformers, the catholic position is here stated by Dr. Brann of New York: "The Bible is infallible, but it is more: it is inspired. Infallibility is negative while inspiration is positive. The former term implies freedom from error, while inspiration implies a direct action of the Holy Ghost on the intellect and will of the writer, suggesting to him what he shall write and preserving him from error while he is writing, but at the same time leaving liberty both as to his choice of words and the style which he shall use.

"We hold that all parts of the Bible are inspired

from the first sentence to the last. Two General Councils, the first at Trent in the sixteenth century, and the other the Vatican Council of 1870, have decided this. Catholics who would hold any doctrine different from this would be put out of the Church. The primary author of the Bible is the Holy Ghost, the secondary authors are the men, whose names have come down to us attached to the different books. The style is different and the words are their own."

An editorial from the New York Sun serves to illustrate the relative position of catholics and protestants concerning faith in the Bible. "It may be assumed that because of the now assured withdrawal of Dr. McGiffert from the Presbyterian Church, the case of heresy against him, as appealed to the General Assembly by the Rev. Dr. Birch, will be dismissed. So long, however, as in Presbyterian pulpits and theological seminaries there still remain many who are in sympathy with him, the controversy is bound to crop up again, unless that Church virtually abandons its position as to the Bible.

"If Dr. Briggs and Dr. McGiffert had to leave of their own motion to escape being put out, what consistency is there in these others remaining? The Roman Catholic Church has condemned Dr. Mivart promptly and emphatically because of teachings which are generally akin to those of the "higher critics" of the Presbyterian Church. Will, then, the General Assembly leave the championship of Scriptural infallibility to the Church of Rome alone, though the sole basis upon which protestantism rests in avowedly the Bible?

"The Pope, in his Encyclical on Scripture in 1893, declared that 'all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost,' and that 'inspiration is not only incompatible with error, but also excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true.' . . . The position of Rome as to the Bible, is unequivocal. So also is that of Protestantism, so far as concerns its formal and authoritative standards of faith; but while Roman Catholicism commands the layman Dr. Mivart to render obedience to its dogma under pain of excommunication and eternal damnation, Protestantism retains in its ministry and as teachers of theology many men whose teachings openly contradict its standards.

"Does not this, then, leave the Roman Catholic Church the sole champion of Scriptural infallibility?

"Of course, a law amounts to nothing, becomes a mere dead letter, unless it is enforced. And is it not a very remarkable situation? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surrenders the keeping of the infallibility of that authority to the Church against which it protested and from which it separated in the sixteenth century as a fountain of religious error."

A representative English Church writer says: [14] "The distinction between Anglicans and those who continue to look to the Holy See for their centre, is not that we

[14] "England and the Holy See," Spencer Jones, M. A.

have antagonisms and contradictions and that they have none; no, the mark of distinction between us is, that whereas disputations upon important if not fundamental truths come at length to some termination in their case, they seem never to do so in ours."

What is this but a frank admission regarding the necessity of a judicial head for the settlement of controversies?

The protestant divine S. E. Herrick has well said:[15] "Men may get out of their interpretation of the Bible . . . false deductions as to duty and life." The Rev. Dwight A. Jordan, a protestant writer says: "Discussion of the Bible as literature may have some modicum of value for preachers' meetings, while as a species of ecclesiastical mental gymnastics they may serve a minor purpose. The maximum effect is to make of some, perhaps many, not too well qualified men, self-determining judges of what is really the word of God. In this way, they becloud the mind and weaken the faith, never too strong, of the great masses both in and out of the Church, till faith is practically paralyzed, and excuses are plentifully supplied for lax interpretations and loose deductions, which strike at the vitals of the whole Christian scheme."

Why should our friends find it necessary to longer remain in a church that, according to its own teachers, is engaged in undermining the faith of its members? The Bible, God's word, as understood by God's Church, is peerless among books, confirming the faith. Our brethren with halting steps and many wistful glances

15 "Some Heretics of Yesterday," p. 233.

backward for encouragement to the dictum of the reformers are slowly making the, to them, unwelcome discovery that the Bible *as each one understands it,* is a pronounced failure as a light to the feet, a guide to the faith, and a hope for our lives; but as an incentive for promoting strife and division, it alas! has no equal.

At an Anglican Church Congress not long since [16] "The Rev. Edgar Gilson, prebendary of Wells and Chaplain in ordinary to the King, compared the Bible to Shakespeare's mythical character of Macbeth 'around which Shakespeare built up a great human document,' so other writers he averred took up certain fabled incidents and built around them the great truths which made religion what it is. The clergy were wrong in going on teaching the Bible in the old way. Sir A. Short, master at Harrow, said he believed the majority of school teachers adopted an uncandid attitude before the Bible class, which was morally unwholesome and scientifically incorrect.' It was stated in this Congress that the Bible could not longer be regarded 'as the standard of morals!' The Bishop of Derry reminded the congress that 'all revelation is progressive.' The Canon of Ely boldly declared that 'all parts of the Bible must not be regarded as being equal.' "

It is the boast of protestantism that it never stands still; what they believe to-day will most likely be changed to-morrow, and change, with them, is synonymous with progress, improvement, advancement. As our adversaries in the past abused the Church, from which they took the Scriptures, so now their descend-

16 London Press.

ants are busily engaged in abusing the Scriptures which they took from the Church. It is to be supposed that in due time the world will be informed concerning the new standard of morals set up by Anglicans in place of the old which they have discarded.

Protestants may long continue to profess belief in the Bible, but will it not be that Bible which the "Outlook" preaches, that the Anglican clergy spoke of at their Congress, and which the Boston Congregationalist recently mentioned when it said that "even if a minister did doubt the bodily resurrection of Jesus, the rite of ordination should not be denied him." Everywhere "the trend of modern thought" among the "rival churches" is strongly toward the eradication of the supernatural from all Scriptural interpretations, and the reducing of all religion to the bare level of human reason and philosophy.

In the year of Grace 1911, was witnessed in the city of St. Francis, by the sea, a great protestant demonstration in which was carried by thousands of stalwart men in procession—"the open Bible," that effective slogan of protestantism used as a protest against the "supposed closed Bible" of the Catholic Church. This religious procession had little or no resemblance to the processions of catholics, the serious earnestness and decorum of which were supplanted by a spirit pronouncedly humorous, as shown in the delegation from a metropolitan city of the East, whose big base drum was supplied with a vocal accompaniment in the words: "Beans, beans, Boston baked beans!"

A brief season had elapsed since this display of

enthusiasm for the "open" Bible, when the Pacific Theological Seminary—a name implying great extent of domain, if not like breadth of mind and spiritual discernment—imported from Yale University a distinguished Professor who, according to the press notices, is "the author of several treatises on the Bible, and declared to be one of the foremost authorities on Scriptural history in the United States!"

This certainly is no scant praise, and as the Bible procession has led the way in pointing out the priceless benefits that—since it has been open to all—all have received, we may expect from this new light of the East, that climax of wisdom which will result in the further deepening of the good impressions already received concerning it. The public press, however, brought the surprising information that the inerrancy of the Bible—specifically in its records of miraculous manifestations—had been boldly denied by the most learned Professor of Yale, in an attempt at reasoning, the fallacy of which dispenses us from any attempt at comment—being as it is perfectly apparent to even the most ordinary minds.

This is an "opening" of the Bible on the Pacific coast under the auspices of the Pacific Theological Seminary, who presumably stands sponsor for the theories advanced.

To-day, our friends exalt the Bible, and proclaim it their only rule of faith; to-morrow, they mercilessly dissect and discredit it. A fitting parallel to this inconstancy is found in the Gospel. When our Lord was

entering Jerusalem, on one occasion, he found his pathway strewn with the palm branches of victory, and heard the resounding cry of the multitudes, of hosanna to the Son of David; which on the morrow was changed to, crucify him, away with this fellow from the earth.

While protestants are seen applying the test of a "higher criticism" to the Bible, which is but the natural growth and expansion of those practices of unbelief which the reformers at first applied to *certain parts* of the Bible which by the aid of reason alone they failed to understand, and which their successors are now applying to *all* parts of the Bible which contain any reference to the supernatural—we see in happy contrast the Catholic Church professing the same faith and reverence for the Bible which she in the earliest Christian centuries truly professed, and which profession of faith no succeeding century ever has or ever will see the shadow of a turning from.

The Catholic Church is ever patient with her undevout and careless children, always praying, always hopeful for the reformation of their lives, but when they essay to reform the *faith* because of their indifference and failure to live up to it, then it must be said that the Church has no further patience with them; for the Household of Faith can never change her doctrines until perhaps the coming of the day when the Almighty shall condescend to change his plan and purpose in the ruling of the universe to correspond to the dictates and criticism of his creatures.

The creature—however wise—in seeking to teach a

faith of his own making, instead of receiving, with the meekness of a little child that which from the beginning was made for him, is but attempting the work of the Creator, and from being as he thinks the greatest, becomes—according to the Gospel—the least among men.

## CHAPTER VII.

### The Holy Eucharist.

Among the departures of the "reformers" from the faith of their fathers, the change of belief in the Real Presence to that of belief in an unreal presence in the Eucharistic Feast, forms one of the most radical of their denials of the ancient belief and practice. This act may be likened to the casting away of the kernel of the nut, while with scrupulous care the outside shell is retained. The Real Presence in the Sacrament of the Altar, is, to those of the household of faith, what the sun is to the planetary system; the source and center of light, warmth and life, without which the soul of religion is wanting, the reality is gone, and Christianity is deprived of what has been truly called the magnet of souls.

Our divine Lord, as a fisher of men, was desirous of drawing rather than driving men to embrace the truth; for, as truth is antagonistic to error, it requires care in its presentation that a spirit of opposition be not aroused in the minds and wills of those whose benefit is sought. Accordingly the Master is seen going about doing good; his miracles resulted in the amelioration of human ills, and his gentleness and sympathy for all, the ease with which the poor and humble might approach him, together with the dignity of his bear-

ing, the loftiness of his theme, and the authority of his teaching, combined to draw all hearts to him.

At a time when the attention of a large and increasing number was directed to the new doctrines, and when success for the same seemed almost assured, the onward movement suddenly received a decided check, and an adverse current set in. This change of feeling was occasioned by that astonishing declaration found in the Gospel of St. John: [1] "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world. . . . Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

This unlooked for declaration must have seemed to those intending converts as though the sky had fallen on them. To their bright hopes succeeded grief and disappointment and the dispelling of their dreams, that grace and truth, and the new commandment of love emphasized by the Master, would find their happy consummation in mitigating the sterner rigors of the law that came by Moses. Bitter the disappointment at the statement of a doctrine so shocking to the finer sensibilities, and so difficult of belief. A hard saying truly, and one that might well suggest the question, that shows beyond question, that all who heard understood the words in their literal sense, "How can this man give us his flesh to eat?" (John vi, 53.)

The great Teacher looked about him at the havoc his words had wrought, as a captain might view his

[1] John vi, 51.

ship dismantled by the gale, and see it being carried to destruction on the thundering surges of a rock-bound coast, without making an effort to stay the work of the devastating sea. He saw his new followers in whose constancy he had indulged such hopes, turn their backs upon him and depart. Singly, and in small companies, they went leaving only his original number—the Twelve Apostles!

Hasten O Shepherd! to bring back these, who, but for this hard saying, would now be thy sheep. Explain the meaning to be figurative, and see their joy at the good news, and witness their speedy return! But our divine Master, who was willing to die for the disappointed ones, was unwilling to make the desired explanation, and the hard saying remained a hard saying to the captious ones, as well as to countless souls who, since "The Great Reformation," have taken like offense at these words of the divine Master. With the saving of souls as his chief object, and realizing the turning of the tide against him, yet to the Twelve he simply says, "Will you also go away?" He allows all to go away, who did not give in their adhesion, and at once believe him on his word. Can we possibly imagine that, if he had been speaking all the time in figures, and they had misunderstood him, he would permit them to incur the ruin of their soul for their refusal to believe imaginary doctrines, which he never meant to teach them?

As his earnest gaze is turned to where he sees in the sunshine and shadows of the ages to come, the Catholic Church, teaching to the many millions yet

unborn, that when there in Capharnaum he said these words, *he meant what he said.*

More than this; he saw that in taking him at his word, and in acting upon this belief, each and every catholic through all time would join in that highest act of worship, adoration to what four out of the five senses would recognize as common bread and wine! He saw that if in all the acts of adoration paid to the Sacred Host on numberless altars, were each to be an idolatrous act, his own plain words would be the cause of every one of them; and that in founding a religion for the extinction of idolatry among the heathen, he had made the most effective preparation possible for its perpetuity through all time.

And with all this ever present in his mind he gave no word of explanation, and it seems the more strange, as it was the Master's custom to explain himself fully that none might be in doubt concerning his doctrine. But where has it been shown that our Lord explained to his disciples or to anyone, that when he said "this is my body," he meant this is not my body?

When using figurative language, it is necessary either to employ figures which are familiar or make such explanations in regard to unusual figures as will preclude any misunderstanding arising from their use. In the Semitic languages, there was a common metaphor in use regarding the eating of human flesh, by which was meant to derogate or calumniate another. The Psalmist David says: [2] "Whilst the wicked draw near against me, to eat my flesh." Meaning, when my enemies draw

[2] Ps. xxvi; Prot. ver. xxvii.

near to traduce and vilify me. The same figure is employed by Job, who, in answering his comfortless comforters, says: [3] "Why do you persecute me as God, and glut yourselves with my flesh?" If the divine Saviour used a figure; as understood by the Jews, the saying "he that eateth me shall live by me," would mean, he that calumniates and traduces me, shall live by me. It is evident then, that if the language was figurative, it was not the usual and commonly understood figure; but one different in its meaning, and one which it was for his interest to explain.

Our divine Lord made haste to explain the figure regarding the leaven of the Pharisees, by which the disciples had understood him to mean bread; by explaining that it was their doctrine to which he had referred. He had been equally diligent in efforts to disabuse Nicodemus of his error anent the new birth, explaining that his language was figurative and referred to a birth by water, and the Holy Ghost. When the Jews asked: "How can this man give us his flesh to eat?" Does our Lord explain that they were not to literally eat his flesh, but only in a figure? No, not at all, but he makes a solemn and emphatic affirmation: "Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." If our Lord had used a figure, there would have been a hundred reasons to one why he should have here explained himself, rather than in the other instances.

We have several passages in the New Testament,

[3] Job xix, 22.

where our Lord meant to be taken figuratively, and the Jews wrongly took his words, in their crude, literal sense, and consequently objected to his doctrine. We find in every instance, without exception, that he corrects them, and tells them in plain language that he did not mean in those instances to be taken literally, but in a figurative sense. But in our case, that is when announcing himself as the true spiritual food of our soul, he stands to his words, repeats again and again the obnoxious expressions and requires his hearers to believe them. Hence we must conclude that our blessed Saviour intimated no correction because the Jews had understood him right by taking his expressions to the letter, as they were to be really understood.

It is evident from the answers, objections, and their subsequent conduct, that all who heard our Saviour's words, understood him to mean what he said; for, it could by no means be regarded as a "hard saying," that they were occasionally to eat a piece of bread in memory merely of the speaker's death. No; the offence came with the literal meaning. Again in this chapter our Lord says: "Your fathers did eat manna in the desert, and are dead. . . . If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh," etc. If then the heavenly manna was intended to preserve the earthly life only, and "the living bread," to give life everlasting; this latter bread must be infinitely superior to the former. But if this last named bread is, as protestants say, only commemorative bread, and not that bread which our

Lord said was his flesh; then it can in no way compare with that miraculous food sent from heaven.

The objections which protestants urge against the literal meaning of these texts, are precisely the same as those made by the Jews, and both spring from the same source; the lack of faith. Forgetting that God is Almighty, they ask, "how can he give us his flesh to eat?" "O ye of little faith"; you see the rising sun gild mountain peaks and pour its flood of light over the valley below, painting the lily and the rose, and awakening to life a new day out of yesterday's to-morrow; you see new life spring up on plain and mountain-side, see rivers broad and deep on their winding way to the sea; the "mighty stars of hammered gold" that stud the firmament; all floral life and forest trees; these be the voiceless preachers that lift up holy hands proclaiming Omnipotent, the power that called them into being. Yet man, hearing this grand symphony of all nature's praise, alone desires to qualify his belief as to the infinitude of God!

There is only one thing which God cannot do, and that is what involves a contradiction as the simultaneous existence and non-existence of a thing. Of such things, as St. Thomas Aquinas tells us, instead of saying that God cannot do them, we should rather say that they cannot be done. Now no man, philosopher or critic, has been able to prove that the prodigy of transubstantiation involves a contradiction, namely, a feat which not even divine Omnipotence can accomplish because intrinsically absurd.

While our Lord did not explain away the evident

meaning of his words—which on the contrary he reiterated to an unusual extent—and explained clearly in the sixty-third verse of this chapter: "If then you shall see the Son of man ascend up where he was before?" By the miracle of his future ascension Christ meant to prove his omnipotence, and consequently the power of doing what the change of the elements of bread and wine into his body and blood implied, namely, the exercise of omnipotence. To prove an invisible prodigy, that of transubstantiation, he appeals to a visible miracle that of his miraculous ascension, both requiring divine omnipotence for their performance, as if he had said: "When you will see me ascend to heaven by my own inherent power, a proof of my divinity, you will believe more firmly in my power to do what I at present announce to you."

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken to you, are spirit and life." These words show, that as our divine Master would ascend into heaven in plain sight, with his live body perfect and entire; therefore they were not to eat his dead flesh in the usual manner in which flesh is eaten to sustain life, for such an eating of his flesh would indeed profit nothing, as he came to give us eternal life, and the flesh of the Son of Man was given to preserve the divine life in the soul. As our Lord said that the bread which he gave was his flesh, it is clear that the flesh of the Saviour of mankind was to be eaten not in a gross and common, but in a heavenly manner, under the form and appearance of bread and wine; for the divine Son, was declared by the Father,

to be a Priest forever according to the order of Melchisedeck, who offered bread and wine."

"The bread which I will give is my flesh," etc. In the Eucharistic feast, the recipients eat not the dead flesh which would profit nothing, but with a most sincere and lively faith, the living flesh with the soul and divinity of the Giver, and which constitutes the living and heavenly bread, which if a man eat, "he shall live forever," and without which "you shall not have life in you." Those who have no life in them are as dead as those intending disciples who were so quick to take offence, were discouraged at the smallest obstacles, and who failed to appreciate the dignity and beauty of a mystery so great, a mystery which contradicts the evidence of the senses indeed, but not the power of God who made the senses.

It is the teaching of the Church that immediately at the words of consecration by the priest, there no longer remains bread and wine, there having been effected by the power of the Almighty, a change of the bread and wine into the Body and Blood of our divine Lord, the appearance of bread and wine alone remaining. This change the Church calls Transubstantiation.

Upon this doctrine, the reformers and their descendants, have waged perpetual warfare, holding that its failure to agree with reason, and the evidence of the senses, discredits it in the eyes of the learned.

Mr. Barnes, in his notes on this Gospel, gives voice to the general complaint in these words: [4] "Nothing can possibly be more absurd than to suppose that when our

[4] Barnes's Notes, p. 259.

Lord instituted the Supper, and gave the bread and wine to his disciples, they literally ate his flesh and drank his blood. Who can believe this? There he stood, a living man—his body yet alive—his blood flowing in his veins; and how can it be believed that this body was eaten and this blood drunk? Yet this absurdity must be held by those who hold that the bread and wine at the communion are 'changed into the body, blood, and the divinity of our Lord.' So it is taught in the decrees of the Council of Trent; and to such absurdities are men driven when they depart from the simple meaning of the Scriptures, and from common sense."

The objection here brought out, is the assumed absurdity of the doctrine, and its lack of common sense. In this statement Mr. Barnes has stated the protestant position carefully and well. The goodly number of volumes written by this distinguished divine repose in dignity upon the shelves of countless village libraries and in many thousand homes throughout the land, they have perhaps in their day done more than the works of most protestant writers in stigmatizing as absurd and foolish the teachings of the Catholic Church. "Who can believe this?" Who can believe this "absurd" doctrine, this challenge to reason and common sense?

The doctrine of transubstantiation was not considered "absurd" to a degree sufficient to discourage belief in it by the masses throughout the world, up to the age of unbelief called "The Great Reformation." The noble army of martyrs that suffered under the Roman Emperors believed this doctrine. Bishops and priests throughout the world believed it. Popes and councils

taught it. The first Archbishop of Canterbury—whom our Anglican friends delight to honor—taught this doctrine. The monks who suffered spoliation and death, in the English inquisition, all believed this "absurd" doctrine. The Greek Church has always believed it, as have the other Oriental sects that once enjoyed communion with the Roman See. English Catholics were denied all positions of trust under Government because they believed in transubstantiation. There are protestants even who do not wholly recognize its "absurdity."

Lord Macaulay says: "When we reflect that Sir Thomas More was ready to die for the doctrine of transubstantiation, we cannot but feel some doubt whether the doctrine may not triumph over all opposition. More was a man of eminent talents. He had all the information on the subject we have, and while the world lasts any human being will have. We are therefore unable to understand why Sir Thomas More's views regarding transubstantiation may not be believed to the end of time by men equal in abilities and intellect to Sir Thomas More."

Let us now inquire whether our senses, our reason, and our common sense, are competent guides to the great truths of religion. It has long been a custom among mankind to eat bread and drink wine, and by what may be called a natural transubstantiation agreeable to God's laws, this bread and this wine are changed into flesh and blood. While this action may have been going on before our eyes, have our senses been aware of the change? Does not the grass grow, the plant bud

and blossom at our feet, and the separate acts and movements of the change escape our notice?

Ask the physician who has dissected the human form, at what stage in the progress of the work his reason and common sense informed him that he had reached the exact location of the soul? And yet our faith, in the existence of the soul, is not dampened by the fact that its existence cannot be demonstrated by the aid of the senses. Mr. Barnes, in his desire to eradicate a Catholic doctrine, has had recourse to the favorite weapon used by the rationalists in their efforts to destroy the Christian faith by denying the authority of all Revelation from God, and a reliance upon reason alone.

We find on experience that men rejecting one or other of the dogmas of the Catholic Church will seek to justify that position on the two following grounds: (1) They will tell us that they cannot accept, for instance, the Church's teaching on the Eucharist, because it involves an unfathomable mystery, utterly unintelligible and incomprehensible to their reason. (2) They refuse to believe in that dogma because the evidence in its support is insufficient, and incapable of bringing conviction to any prudent man.

The absurdity of the first plea is made apparent when we recall the fact that to reject all mystery is, in sober truth, to reject all knowledge, and to deny the incomprehensible, because incomprehensible, is to deny all the most necessary and universally accepted truths in nature, such as our own existence, birth, growth and faculties (whether of body or of soul), all of which involve mysteries, which no man living is competent to solve.

Indeed, there is not a grain of sand, a drop of morning dew, a film, a particle of dust, but contains marvels and mysteries enough to crush out all men's assumption of profound knowledge, and to bring the proudest scientist down upon his knees in wondering admiration and prostrate prayer. God in his wise and benign providence has surrounded us with mysteries in the order of nature to pave the way to and facilitate our belief and acceptance of the mysteries of grace.

Secondly, as to the alleged insufficiency of the evidence brought by theologians to prove the truth of the Real Presence in the Sacrament of the Altar, we must bear in mind the following remarks: When a man, such as Mr. Barnes, objects to the truth of transubstantiation because no ocular or experimental proof can be brought to support it, he tacitly assumes that the only evidence of any value is that which is intrinsic, experimental, subject to the testimony of the senses. Whoever holds this view ignores the self-evident fact that truth may be arrived at by two perfect distinct routes. In other words, we may ascertain truth by actual experiment and personal investigation, but we may also receive it on external authority. Although the second method is essentially different from the first, yet, it is not on that account less reliable. Indeed, there are cases in which it is far more so. All that is required in this order of truths is that the authority, we appeal to, should possess both knowledge and veracity. Now what is our authority regarding all articles of faith, that of Holy Eucharist included? It is evidently that of Christ himself, the eternal Son of God, who certainly possessed the

knowledge of the Sacraments he himself instituted, and such a veracity as will render our belief and submission eminently reasonable. Moreover, it must be noted that of the truths, facts and events forming the subject of man's knowledge by far the greatest number can be known only through the testimony of competent authorities and witnesses. Such are the facts of history and the data of the extensive field of natural sciences, which few can verify for themselves and must consequently accept on the testimony of others. Religious truths and the dogmas of faith generally do not admit of being proved in any other way. Thus it is intrinsically impossible to demonstrate mathematically or experimentally or by personal observation the power of sacramental absolution, or the spiritual effects of baptism, or the truth of the real presence of Christ in Holy Eucharist. The only demonstration, of which they are capable, is that of appeal to competent authority, which in all truths of the supernatural order is the testimony and authority of God himself, who revealed them. Hence to reject supernatural mysteries because they are incomprehensible to human reason we have already shown to be absurd; but to reject them because we cannot apply to them experimental methods is more absurd still. (See "Faith and Folly," by Monsignor Vaughan.)

When the Almighty made a small portion of the earth's surface into the flesh and blood of our first parents, must it not have been a change of one substance into another? Would Mr. Barnes, and other rationalists, consider the record of the occurrence comprehensible by the aid of reason and common sense? Is it more

difficult of comprehension, more absurd, that he who could change the common earth into flesh and blood, could by the same Almighty power change bread and wine into flesh and blood? And yet Mr. Barnes believes the first, and derides the second. Surely this must be strange reasoning, most uncommon sense!

It may occur to our friends to raise a further objection. "If it be admitted," say they, "that the Almighty can change bread and wine into the Body and Blood of Christ, by what right do your priests essay to do the work of the Creator?" As his agents, by his command; even as [5] Moses and Aaron turned a rod into a serpent, and a serpent into a rod; and turned the rivers into blood in the land of Egypt. If a man under the Old dispensation could by the assistance of God do these works, why not a man under the New dispensation, with like assistance, turn wine into blood? Having brought these considerations to the reader's notice, let us pass to the institution of this great Sacrament of love, on the eve of our Redeemer's Passion.

As in the common law the greatest value is placed upon an ante-mortem statement, so here "in the valley of the shadow of death," as he was about to lay down his life for us all, we may expect that every declaration will be in language clear and plain, that no contention over the meaning may arise in future time.

Here our divine Lord makes his last Will and Testament, here he bequeathes to us his Body and his Blood. Now surely our dear Lord knew what he wished to give us. He had stated many times, that it was his

[5] Exodus iv.

flesh and blood that he was to give for the life of the world. "He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." And again, "for this is my blood of the New Testament." How was it possible for any one to speak more plainly in making their last Will, than is here spoken? It has been shown how our Lord explained all this, that there might be nothing repulsive to his children, by showing how they were to eat his flesh and drink his blood unto life everlasting, under the appearance of bread and wine! What a loving thought; that having gone up where he was before, yet on every Christian Altar in the world, the loving Saviour still tabernacles with men.

Bread and wine were never figures of our Lord's body and blood. It was the Old Law that dealt in figures, in the New Law we have the reality; but if bread is a figure of his body, we have instead of the reality, but the substitution of one figure for another. Bread and wine rather than being symbolic of the sufferings and death of the Redeemer, are properly the emblems of feasting and joy.

In the Syro-Chaldaic language which our Lord spoke, there are forty or more words that mean, to represent; if then the Master had not meant literally "this is my body," knowing that the Catholic Church laboring under the mistake of a literal interpretation of his words, would teach millions of souls a gross error, is it not strange that he should neglect to set us right, when we

think how easy in his language it was to say instead of "this is," this represents, my body?

It is now time to inquire what the teaching and practice of the Apostles concerning this doctrine was, for if they taught that it was bread and wine only that was given and received in the Sacrament of the Altar, that must have been the correct teaching. The Apostles, taught by our Lord and commissioned by him to teach all nations, must have known all there was to know about it.

At the assembling of the Church at Corinth, a letter was read from the Apostle Paul, in which these words occur: [6] "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? . . . For I have received of the Lord that which also I delivered to you, that the Lord Jesus, on the night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood: this do ye, as often as you shall drink it for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come. Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself; and so let him eat of that

[6] I Cor. x, 16, and xi, 23-29.

bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."

As our Lord in the Gospel, gave no hint of a figure used, so here the apostle quotes from the same without giving the slightest intimation to show that it was not meant literally, but at the close of the quotation gives the sentences that show beyond question that it was so meant; for it is not understandable that in the first place, bread and wine could be received by the faithful unworthily; and in the second place by so doing become guilty of the body and blood of the Lord!

Here another glorious opportunity was given to correct a misapprehension, and teach the Church at Corinth that they were to rely upon a figurative interpretation of the Saviour's words, and understand once for all that, "this is my body," means, this is not my body. But what does the Apostle say? He cautions them against receiving this august Sacrament unworthily by failing to discern therein the body and blood of the Lord. Now how could they be considered reprovable for not discerning that which was not there?

The Apostle instructs them to make all possible preparation for the reception of the Blessed Sacrament by [7] "proving themselves," which proving was necessarily the examination of their consciences and confession of their sins, no other "proving" being conceivable. So they proved themselves lest by an unworthy communion they should eat and drink judgment to themselves, by

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7 I Cor. xiii, 5.

their failure to discern the body and blood of the Lord present in the Sacrament.

The protestant commentators are especially desirous of making a part of the truth concerning the Eucharistic Feast, the full measure of it. [8] "In remembrance of me," "This expresses the whole design of the ordinance. . . . To recall in a striking and impressive manner the memory of the Redeemer."

It is an old habit with our protestant friends, this retiring to the background those subjects which to them are painful, and concerning themselves only with those that are comforting and agreeable.

The fact that the Eucharist is a commemorative feast, does not in anyway militate against those most solemn asseverations of our Lord, before quoted, concerning the presence of his flesh and blood in the Sacrament.

Mr. Barnes explains the twenty-sixth and twenty-seventh verses. "For as often as ye eat this bread." [9] "This is a direct and positive refutation of the papists that the bread is changed into the real body of the Lord Jesus. Here it is expressly called bread—bread still, bread after the consecration. Before the Saviour instituted the ordinance he took 'bread'—it was bread then: it was 'bread' which he 'blessed' and 'brake'; and it was bread when it was given to them. Paul still calls it bread, and shows thus that he was a stranger to the doctrine" of Transubstantiation. "Had the papal doctrine . . . been true, Paul could not have called it bread. The Romanists do not believe that it is bread,

8 "Barnes' Notes," I Cor., p. 234.
9 "Barnes' Notes," Cor. xi, pp. 234-235.

nor would they call it such; and this shows how needful it is for them to keep the Scriptures from the people, and how impossible to express their dogmas in the language of the Bible. Let Christians adhere to the simple language of the Bible, and there is no danger of falling into the errors of the papists."

It cannot be true, that what our divine Saviour gave to his disciples saying: "Take eat," was bread, because he distinctly said it was his body. Not a figure, "but this is my body." Not in this, or with this, but "this is my body," and what is this but Transubstantiation in the simple language of the Bible?

It cannot be true, as Mr. Barnes says, that "Romanists" do not call the Blessed Sacrament bread, for they often do. Our divine Redeemer spoke of himself as bread, and we may follow his example. Common bread? Oh! no, Mr. Barnes, certainly not; but the bread of life—not material life—but the life of the soul. This is the bread which came down from heaven, the bread which was the flesh of the Son of man, such as St. Paul warns the Corinthians against receiving unworthily, not discerning the body of the Lord. This—the Blessed Sacrament—is the bread which if a man eat he shall never hunger, and to which is attached the promise of a glorious resurrection at the last day. This is the bread which is his flesh, given for the life of the world, and which if you eat not, you have no life in you, for as common bread is the life of the body, so this bread which is the Redeemer's flesh, gives life to the soul.

The Blessed Sacrament is also often spoken of as bread, because it was bread before consecration, and

after consecration retains the appearance and likeness of bread; as a person after baptism retains his features and general appearance, and is easily recognized by all who knew him before; but if the sacrament has been rightly administered and received, a wonderful change has been wrought, a vessel of wrath having become one of election. There has been a new birth, he appears to be the same person, but in reality he is a new creature in Christ; he is not the same as before, although he looks the same and answers to the same name.

This Sacrament of the Holy Eucharist is a divine Mystery which if man's reason could fathom with its rod and measuring line, it would be man's reason no longer. We should all be Gods.

That the rationalist who professes to believe only that which he can understand, should reject this Mystery, creates no surprise, but that Christians, who believe the Mystery of the Incarnation, and so many others equally incomprehensible to reason, should reject this Sacrament so full of consolation and refreshing sweetness; the source of the soul's very life; the well-spring of all Christian graces; the bread of heaven that gives life to the world—this, indeed, is surprising!

So prominently was the doctrine of the Real Presence taught and practiced in the early Church, that the first annalists tell us how the heathen, having become aware that the Christians in the catacombs practiced some mysterious rite, in which flesh was eaten and blood was drunk, in their ignorance and hatred of the new religion, so misrepresented what they had heard, as to turn it into a tale which afterwards proved a factor

in accounting for the persecutions under the Roman Emperors, namely, that the Christians met secretly and, causing a child to be killed, eat its flesh and drank its blood.

According to Cardinal Gibbons, [10] "St. Ignatius, a disciple of St. Peter, speaking of a sect called Gnostics, says: 'They abstain from the Eucharist and prayer, because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ.' St. Justin, Martyr, to the Emperor Antoninus, writes in the second century: 'We do not receive these things as common bread and drink; but as Jesus Christ our Saviour was made flesh by the word of God, even so we have been taught that the Eucharist is both the flesh and the blood of the same incarnate Jesus.' Origen in the third century writes: 'If thou wilt go up with Christ to celebrate the Passover he will give to thee that bread of benediction, his own body, and will vouchsafe to thee his own blood.' St. Cyril in the fourth century says: 'He himself having declared, This is my body, who shall dare to doubt it? And he having said, This is my blood, who shall ever doubt, saying: This is not his blood? . . . In the type of bread is given to thee the body, and in the type of wine is given to thee the blood, in order that having partaken of Christ's body and blood thou mightest become one in body and blood with him. For thus also do we become Christ-bearers; his body and blood being diffused through our members. Thus do we become according to the blessed Peter, partakers of the divine nature.' "

[10] "The Faith of Our Fathers," p. 339.

Saint Augustine in the fifth century says: "The bread which you see on the altar, after being sanctified by the word of God, is the body of Christ. That chalice, after being sanctified by the word of God, is the blood of Christ." "It is indeed," says St. Ambrose, "a marvelous thing that God rained down manna for the fathers, and that they were fed with daily food from heaven. Whence it is said, 'Men eat the bread of angels.' And yet all who eat that bread died in the desert. But this food which thou receivest, this living bread that cometh down from heaven, supplies us with the substance of eternal life; and whosoever shall have eaten this living bread shall never die; and it is the body of Christ," that is, shall live forever in the glory of the risen body according to these words of Christ: "He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day." John vi, 64. Cardinal Gibbons says: "The Fathers of the Church, *without exception,* re-echo the language of the Apostle of the Gentiles, by proclaiming the Real Presence in the Eucharist. I have counted the names of sixty-three Fathers flourishing between the first and the sixth century, all of whom proclaim the Real Presence, some by explaining the mystery, others by thanking God for it, and others by exhorting the faithful to its worthy reception."

That the doctrine of the Real Presence in the Eucharist was the doctrine taught by the Apostles and their successors in the first centuries, these few extracts from their writings show. That the same doctrine was taught throughout the course of Ages, the pages

of the historian containing the records of how bishops, priests and people died martyrs for the truth of it, sufficiently attest.

Had the protestant doctrine of a simple commemorative feast been the one taught in the beginning, the ease with which it could be understood, and practiced, would have made the work of changing the belief of Christians from an *easy* to an *hard saying*—with the attendant humiliating requirement of a full confession of their sins in the work of "proving themselves,"—extremely difficult and highly improbable. Men are not pleased with the thought of taking up *new* burdens, but are easily reconciled to the laying down of the *old*. The theory of protestants that Catholic doctrine is the outcome of many additions to the more simple faith of the earlier centuries is, for the reasons given, a theory adverse to the natural sequence of events in the history of mankind.[11] As in the beautiful garden of Paradise, God walked and talked with man; as in the Ark of the Covenant he dwelt to be the comfort of his chosen people, the wise counselor of his servant Moses; as from the mercy-seat he gave just judgment, and from the cloud that hid his face the majesty of his glory shone; so in the New Covenant under the sacramental veils which hide the brightness of that face we may not look upon and live; the Real Presence, on the mercy-seat in the tabernacles on our altars, waiting our pleasure to give us all that God has to give, even himself; is the most consummate expression of compas-

11 See Chap. II.

sionate love, that in the ages past has marked the dwelling on earth of God with men.

In the Old Covenant, God is present with his chosen people as the Great Lawgiver, the Counselor, the Judge; but in the New Covenant, he gives us himself entire in the Sacrament of the altar, and takes up his abode within us in the most perfect and loving union with our frail and mortal flesh. He is therefore more truly Emmanuel in the New Covenant than in the Old. In this way the superiority of the Christian dispensation in its bringing mankind to a chosen and more intimate union with God, is clearly discernible. On Calvary's height upon the altar of the cross our divine Lord gave his life once for us all, but on our altars he daily dies a mystic death, that we may have our "daily bread," the "bread of benediction," the "bread which is the flesh of the Son of man," by which we live, without which we die.

It is the Real Presence, on our altars, that makes our Churches a very heaven upon earth; the home of the poor and distressed, the magnet that draws our willing feet to the heavenly portals. It is the Real Presence, that makes the distinguishing difference between the behavior of catholics and protestants in church. It is the Real Presence that has caused many a protestant tó confess to an unaccountable feeling of solemnity and peacefulness in our Churches, even as the disciples journeying by the way felt their hearts burn within them as they talked with Jesus but knew him not.

Protestants cannot remain oblivious of the fact that

our Church doors stand invitingly open from early morning till late at night, every day in the year, and have often expressed the desire that their churches might be kept open as well; but apart from the sentiment and the better ventilation of the house, it is not easy to see in what the advantage could consist. The protestant indeed will maintain that his church is the House of God, but if you press him upon the subject, he will take refuge in the general and manifest truism, that God is everywhere. If by chance the protestant should enter the sacred edifice belonging to his sect, upon a week-day, the probability is, that the empty "auditorium" would offer him no suggestion as to the propriety of removing his protestant hat.

It is the Real Presence, in God's House, that induces men, in the hurry and bustle of life, as they pass by, to lift the hat and bend the head; and those at leisure to visit the August Prisoner of Love upon the altar. It is the Real Presence within that keeps our church doors always open, and brings some quiet worshiper every hour; while in contradistinction, the bolted and barred temples of the unbelievers in *God's word,* the rejectors of the sweetest mystery of the faith, the Real Presence,—stand silent, vacant, and lone.

## CHAPTER VIII.

### Of Communion in One Kind.

It has always been the belief of catholics, that in receiving the Holy Eucharist, our divine Lord is received whole and entire under either species, as it is impossible to conceive of Christ as being divided, or the living flesh being separated from its natural and proper proportion of blood. The clergy when offering the sacrifice, receive in both kinds, but not otherwise. Our Lord said: *I am the living bread*, etc. *If any man eat of this bread he shall live forever,* and again: *He that eateth Me, the same also shall live by Me.* Here all the efficacy of the sacrament is attributed to its reception under one kind. The command of our Saviour: *Drink ye all of this,* was given not to the people in general, but to the Apostles in particular. The protestant Leibnitz says: [1] "It cannot be denied that Christ is received entire by virtue of concomitance, under each species; nor is his flesh separated from his blood."

[2] "It is true that our Lord said to the people: *Unless ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you.*" But this command is literally fulfilled by the laity when they partake of the consecrated bread, which, as we have seen, contains Christ the Lord in all his integrity. Hence, if our

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1 Systema Theol., p. 250.
2 "Faith of Our Fathers," p. 344, Gibbons.

Saviour has said: *Whoso eateth my flesh and drinketh my blood, hath everlasting life;* He has also said: *The bread which I shall give is my flesh, for the life of the world.* The charge of withholding the cup comes with very bad grace from protestant teachers, who destroy the whole intrinsic virtue of the Sacrament by giving to their followers nothing but bread and wine. The difference between them and us lies in this, that under one form we give the *substance* while they under two forms confessedly give only the shadow."

[3] "It is admitted, that, from the earliest time, down to the twelfth century, the laity as well as clergy, when they assisted at the public and solemn celebration and were admitted to communion, *generally* received under both kinds. But, during the same period, there seems never to have been any positive ecclesiastical precept to do so, prior to the law passed by Gelasius; *for to infants,* we often read that the communion was given, sometimes under one species, sometimes under both; again in times of persecution, or under difficulties, such as the Ascetics labored under, or when long journeys were undertaken, the consecrated bread was permitted to be carried away from the church, for private communion; the same was taken to the sick who communicated of the Eucharist that was reserved for their use; where there was a repugnance to the taste of wine, the bread also was given alone; and finally there is evidence to show, that even in the public and solemn administration of the Eucharist, it was in some parts

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[3] "Faith of Catholics," p. 377.

at least of the church optional to receive under one kind or under both.

"It may then, it seems, be said, the faithful in *the times of which* we are speaking, generally received under one kind alone; while the priesthood, to whom the command of Christ, *Do this for a commemoration of me,* we believe solely applies, when employed in the duty of their sacred function, received under both species. The completion of the mysterious institution demanded this. But many abuses and accidents, through carelessness or incaution, happening in the distribution of the consecrated wine; and the use of *the consecrated bread* alone, on so many occasions being permitted; and the belief that Christ was wholly present under both species authorizing the practice; the primitive rite gradually subsided and communion in one kind, even in public, very generally prevailed."

It was not until the fifteenth century when the disciples of John Huss declared the necessity of receiving in both kinds, that a law was made that the laity—and popes, bishops and priests also except when celebrating Mass, should receive in one kind only.

Our protestant friends, actuated by the kindest feelings towards us, offer their sympathy and condolence for the loss of the cup; but while they are so particular about the cup, they seem not over particular in regard to the *contents* of the cup; some using wine and some raisin water,[4] and an English traveler in far away Burmah saw in a mission protestant church, Bass's pale ale used at the communion service. In some countries

4 N. Y. Independent, Sept. 21, 1876.

where the grape is not cultivated it is often difficult, and always expensive to procure wine suitable for church use at the altar.

The Catholic Church is supposed to possess something like two hundred and seventy-five millions of adherents. It would be a very low estimate to put the number of communions made during the year at two each for this number, but even this would amount to five hundred millions! It is the custom of some catholics to receive communion every day, a larger number every week and on holy days, and a very large number indeed once a month. The number of communions therefore each year throughout the entire world, would, could they be known, seem almost fabulous, and the inconvenience and expense attending the furnishing of wine for such a host would be something enormous.

It often happens that in our large churches in cities, many hundreds come to communion at a single Mass; to provide all with individual cups, would be well-nigh impossible and quite absurd, and for all to drink from one cup, highly insanitary if not positively repulsive.

However, as the custom of some churches of the Eastern Rite is to receive under both kinds; should any good reason for the same practice by the church at large be ultimately found, a like practice might, as has been the case in the past—be permitted or enjoined; but the *faith,* that Christ, whole and entire is present as truly under one kind as both, is not and never can be subject to revision.

## CHAPTER IX.

### The Holy Sacrifice of the Mass.

With God's great searchlight turned upon them, our first parents sadly realized that, in their fatal sin of ambition, they had lost primeval innocence, their Creator's love, and Eden. The earth, for them, cursed and given to the bringing forth of thorns and thistles; the legacy left posterity, sin and death.

We may well imagine the grief that bowed them to the ground as clad in skins, the emblems of their fall, the troublesome disguises of their shame, the father and mother of our race, driven by the Angel of the Flaming Sword, went forth from the shining gates of paradise.

We may well imagine too that their sorrow was not entirely the result of God's judgments upon them, the cursing of the earth; the sweat of toil; the exile from Eden; but was largely in the consciousness of their ingratitude to their Creator, and they were forced to acknowledge that in justice they should offer their lives as a sacrifice for their sin. But an offended God desired the love, not the death of his children; so here, at the first shedding of tears on earth, God's mercy abounds. For though sin had come into the world, and death by sin, yet a way of escape for the penitent sinner had been found through faith in a Redeemer to come. To keep constantly before the sinner's mind his obligations to the Redeemer, who, by his vicarious suffer-

ings was to purchase pardon and by his obedience give to God honor far in excess of that dishonor wrought by the fall,—Sacrifice was instituted.

The innocent lamb, sacrificed on the altar, was understood to be the figure of the spotless Lamb of God offered on the altar of the cross for the sins of the whole world. Thus the looking forward to a promised Redeemer, and the acknowledgment that the Creator was the Supreme Lord of all and the Sovereign Master of life and death, were among the chief intentions of all sacrifices under the Jewish law. To these intentions—present in all sacrifices—were added offerings of impetration, thanksgiving, and satisfaction for sin.

The Old Testament Scriptures are filled with accounts of sacrifices offered for these various intentions. We find Cain and Abel offering sacrifice to God in this early stage of the world's history. The patriarch Noe, when leaving the ark, offered sacrifice in thanksgiving for his deliverance from the flood. [1] Judas Machabeus offered sacrifice for the souls of those slain in battle. [2] Job offered burnt offerings for the sins of his children. In short the whole world, even the heathen, having preserved some traditions of the primitive practice, sacrificed to their gods. "You may find," says Plutarch, "cities without walls, without literature, and without the arts and sciences of civilized life; but you will never find a city without priests and altars, or which has not sacrifices offered to the gods."

Thus sacrifice has always been regarded by all nations and peoples—excepting Mohammedans and protestants,

1 Mach. II, xii, 43.
2 Job i, 5.

—as the highest act of worship possible for man to offer his Maker. [3] "It was God who prescribed all the rites and ceremonies in that solemn act of public worship. God commanded that a lamb should be sacrificed every morning and evening. On the Sabbath and on festivals, more abundant sacrifices were offered. . . . Whenever an Israelite committed a sin he was bound to confess and to offer sacrifice. The sinner led to the priest the animal destined for sacrifice. He laid his hand upon the head of the victim, to acknowledge before God that this innocent animal was to bear his sins and to die in his place. The animal was then slain by the priest, and its blood poured about the altar. This kind of sacrifice was not only to atone for sin, but also to obtain favors from God, or to thank him for favors received. As sacrifice was instituted by God in the very beginning for the most sacred ends, it was never to cease so long as human beings remained on earth."

The Jewish sacrifices were intended as a temporary institution only; not the real thing—as "it was impossible that the blood of bulls and goats could take away sin,"—but they were figures of the real thing, and the Jewish sacrifices of the old law all pointed to the one great sacrifice of the new law, "the Lamb of God who taketh away the sins of the world." It was intended that the priests and the sacrifices of the old law, should disappear at the coming of the priests and the sacrifice of the new law, for they were promises fulfilled, figures succeeded by the reality; as mists that obscure the moun-

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[3] "Holy Sacrifice of the Mass," Müller, p. 133.

tain peak, and as shadows of the vale that wait but to vanish at the coming of day. So at the time that our divine Saviour came upon earth, and offered himself a bloody sacrifice upon the cross, the Jewish sacrifices were abolished and their priesthood disappeared from earth, because it was no longer necessary or pleasing to God that they should be continued. See Malachias I, v. 10-11.

Our Lord came not to destroy the law of sacrifice which he had instituted, and which was the highest act of worship known to the world; but rather to fulfill it by substituting the real victim, even himself, for the former figures. It had been made known by the prophets that God, wearied by the sins of his chosen people, would turn to the Gentiles. [4] "And I will have mercy upon her that was without mercy; and I will say to that which was not my people, Thou art my people: and they shall say, Thou art my God."

That the Jewish priesthood would one day be superseded by a priesthood of the Gentiles, is foretold by the prophet Isaiah. "I will send of them that shall be saved to the Gentiles. . . . And I will take of them to be priests and Levites, saith the Lord." That there should be a perpetual sacrifice offered by the priests, here mentioned, we learn from another prophet. [5] "For from the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles saith the Lord of hosts."

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4 Hosea ii, 23-24.
5 Malachi i, 2.

What was this pure sacrifice, this clean oblation, that was to be perpetually offered in every place? There were from the beginning two kinds of sacrifices offered, and two different orders of priests. The priesthood of Aaron had to do exclusively with animal sacrifice, while the priesthood of Melchisedech offered bread and wine. Our divine Saviour was [6] "called by God a high-priest according to the order of Melchisedech," and as we see he offered bread and wine. Further than that, he united in himself the two kinds of the priesthood before mentioned by offering himself, being both priest and victim, —under the appearances of bread and wine, and on the day following, in a bloody manner as in the priesthood of Aaron.

But as a priest according to the order of Melchisedech, he was a priest forever, and the sacrifice of the clean oblation was to be offered perpetually in all places throughout the world; therefore we find our blessed Lord saying, on the night in which he was betrayed, "do this for a commemoration of me," as if he had said: What you have seen me do in the consecration of the bread and wine whereby they became my flesh and blood, that also do, and continually offer up in an unbloody manner, not a different but the same sacrifice that shall be offered once, in a bloody manner on the altar of the cross.

That the Apostles, as here instructed, continued at all times to offer the holy sacrifice which they called the Mass—and which was a representation of Christ's passion and death,—there is abundant evidence to show in

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6 Heb. v, 10.

the Scriptures, the writings of the Fathers, and in the liturgies of the first Christians. We read in the [7] Acts of the Apostles that as Saul and others "were ministering, (in the Greek sacrificing) to the Lord and fasting, the Holy Spirit said," etc.

St. Paul declares that [8] "we have an altar, whereof they have no power to eat who serve the tabernacle." Now the only possible use for an altar is to offer sacrifice upon, and the only sacrifice that could be offered under the new law, was that of the body and blood of Christ according to the order of Melchisedeck. This same apostle also says: [9] "For the priesthood being translated, it is necessary that a translation also be made of the law." That is for a changed priesthood, a new law of sacrifice. The priesthood of Aaron having been superseded by the priesthood of Melchisedech, instead of animal sacrifices we have the sacrifice wherein bread and wine are changed into the body and blood of Christ.

St. Paul quoting from the Psalms, calls our Lord [10] "a priest forever according to the order of Melchisedech." Why priest if not because he offered sacrifice, and what sacrifice did he offer other than himself? He is a priest forever, because the sacrifice of the new law is perpetual. His priesthood is of the order of Melchisedech, because he offers up that bread and wine which the sacrifice of that priest prefigured.

St. Justin of the second century writes: [11] "On the

7 Acts xiii, 2.
8 Heb. xiii, 10.
9 Heb. vii, 12.
10 Ps. cix, 4.
11 Apo. i, n. 65, 67.

day called 'Sunday,' there is an assembly in one place of all who live in the cities or country, and the Acts of the Apostles, or the writings of the prophets, are read as long as circumstances permit. Then when the reader has ceased, the one who presides delivers a discourse, in which he reminds and exhorts to the imitation of the good things. We then all rise together and pray. Our prayer being finished, we embrace one another with the kiss of peace. Then to him who presides over the brethren is presented bread, and wine tempered with water; having received which, he gives glory to the Father of all things in the name of the Son and Holy Ghost, and returns thanks in many prayers. These offices being duly performed, the whole assembly, in acclamation, answers Amen.

"Then the ministers whom we call deacons, distribute to each one present a portion of the blessed bread and wine. Some is also taken to the absent. This food we call Eucharist, of which they alone are allowed to partake who believe in the doctrines taught by us and have been regenerated by water for the remission of sin, and who live as Christ ordained. Nor do we take these gifts as common bread and common drink, but as Jesus Christ, made man by the word of God, took flesh and blood for our salvation in the same manner we have been taught that the food which has been blessed by the prayer of the words which He spoke, is changed into the flesh and blood of that incarnate Jesus, and it is thus that we are nourished by his flesh and blood.

"The Apostles in the commentaries written by them, which are called Gospels, have declared that Jesus so

commanded when, taking bread, having given thanks he said: 'Do this in commemoration of me; This is my body.' In like manner taking the cup, and giving thanks, he said; 'This is my blood;' and that he distributed both to them only."

St. Cyprian in the third century, calls the Mass "an everlasting sacrifice." St. Augustine in the fourth century, speaks of the Mass as [12] "a true and august sacrifice," and that it has supplanted all former sacrifices. [13] "Old things," he continues, "have passed away, and new things have been made in Christ, in such a way that altar has yielded to altar, bread to bread, lamb to lamb, blood to blood." St. John Chrysostom in the fifth century says: [14] "Jesus Christ has ordained a sacred rite and changed the sacrifice, and instead of the slaughter of animals, has commanded himself to be offered up."

The Catholic Church has defined this truth in her Councils. Thus the Fathers of the Council of Trent in the twenty-second session spoke as follows: "For as much as, under the former Testament according to the testimony of the Apostle Paul, there was no perfection because of the weakness of the Levitical Priesthood, there was need, God, the Father of mercies so ordaining, that another Priest should rise, according to the order of Melchisedeck, our Lord Jesus Christ, who might consummate, and lead to what is perfect, as many as were to be sanctified. . . . He offered up to God the Father his own body and blood under the species of bread and wine: and under the symbols of those

12 De Civit. Dei, xx.
13 Ep. xxxvi, ad Casulanum.
14 J. X. Hom. 24, in I Cor.

same things, he delivered (his own body and blood) to be received by his Apostles, whom he then constituted priests of the New Testament: and by those words: 'Do this in commemoration of me,' he commanded them and their successors in the priesthood to offer (them) even as the Catholic Church has always understood and taught. And this is indeed that clean oblation, which was prefigured by various types of sacrifices during the period of nature, and of the law; in as much as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all."

These quotations—which could be multiplied at will—show how the Jewish sacrifices were succeeded by the sacrifice of the new law, of the Lamb of God offered once only on the altar of the cross, after the manner of the priesthood of Aaron, for the salvation of the world, and afterward is offered daily, a clean oblation upon all Christian altars after the manner of the priesthood of Melchisedeck, to keep in a most realistic manner the mind of the sinner fixed upon the great sacrifice of the cross, from which, in the water and the blood, flowed the world's salvation; in this manner keeping his sufferings and death as in a panoramic view before our eyes; and bringing himself to us, and us to him in the closest and most heavenly of unions.

In the sacrifice of the new law, the heavenly Victim is offered up in acknowledgment of our entire subjection and dependence upon him; in impetration for grace and all desired blessings; in atonement for sin, and in thanksgiving for favors received; which are the four great intentions for which sacrifice was instituted

in the beginning of the world. In this way is the new law seen to be the fulfillment of the old, and not its abrogation. [15] "We deem," says Father Müller, "this sacrifice so fully sufficient and so perfect that, whatever is afterwards added, has been instituted to celebrate and to apply its virtue."

If the sacrifice of the cross is all sufficient—say our friends—what need of the sacrifice of the Mass? God knowing so well our proneness to forget his works of mercy toward us, must in some way constantly keep before us a reminder of the sufferings and death of his Son. As by the symbolical sacrifices of the old law, he kept before the sinner his need of the great expiatory Victim of the future, so now must the sinner be kept in mind that this Victim has really come, suffered and died for us, and that this greatest of all truths might not in all the ages to come lose its force and directness or be shrouded in mist as past history—God willed that this commemoration be perpetually made.

The merits of Christ's sacrifice on the cross are of incalculable value; a mine of inexhaustible riches, sufficient for every human soul; but, as a reservoir of water sufficient for a city's need, in order to be of the greatest benefit to all must be carried in pipes to the house of each consumer, so must the all sufficient merits of the Redeemer's sacrifice be applied to each individual soul. On the cross the sacrifice is in general and for all alike, and in that as it is historic, and separated from us by ages seems at a distance; but in the sacrifice of

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[15] "The Holy Sacrifice of the Mass," p. 165.

the Mass, the Victim is near to us, and each one present can truly say, he is our very own.

[16] "But of all proofs," says Cardinal Gibbons, "in favor of the apostolic origin of the sacrifice of the Mass, the most striking and the most convincing is found in the liturgies of the Church. The liturgy is a collection of the authorized prayers of divine worship. These prayers are fixed and immovable. Among others, we have the Liturgy of Jerusalem, ascribed to the Apostle St. James; the Liturgy of Alexandria, attributed to St. Mark the Evangelist, and the Liturgy of Rome referred to St. Peter. There are various others accredited to the Apostles or their immediate successors. It is a remarkable fact, that all these liturgies, though compiled by different persons, at different times and in various places and in divers languages, contain, without exception, in clear and precise language, the prayers to be said at the celebration of Mass; prayers in substance the same as those found in our prayer-books at the Canon of the Mass.

"We cannot account for this wonderful uniformity, except by supposing that the doctrine respecting the Mass was received by the Apostles from the common fountain of Christianity—Jesus Christ himself."

The Roman Liturgy attributed to St. Peter, in the excerpts here given is almost identical, word for word, with the prayers used in the Church to-day; and they are as follows: "Wherefore O Lord, we beseech Thee graciously to accept this oblation of our bounden service, . . . which oblation do thou, O God, we be-

[16] "Faith of Our Fathers," Gibbons, p. 358.

seech thee, vouchsafe to make in all respects, blessed, approved, ratified, reasonable, and acceptable, that it may be made unto us the body and blood of thy most beloved Son our Lord Jesus Christ."

After the consecration: "Wherefore, O Lord, we thy servants . . . offer unto thy glorious majesty of thy gifts and presents, a pure host, a holy host, an immaculate host, the holy bread of eternal life, and the chalice of everlasting salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them as thou didst vouchsafe to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedeck offered to thee, a holy sacrifice an immaculate host. . . . May this commixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive, unto eternal life."

Bowing with great reverence before the Blessed Sacrament he says: "Lamb of God who takest away the sins of the world, have mercy on us. . . . Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, be to my judgment and condemnation, but through thy mercy, may it be available unto me for the safeguard and cure of mind and body."

At the communion the celebrant says thrice, "Lord, I am not worthy that thou shouldst enter under my roof, but speak the word only, and my soul shall be healed." In the giving as in the receiving of the Blessed Sacrament, the priest declares it to be "the body of our Lord Jesus Christ."

So it is, that in the same words used by the Apostles themselves, the holy sacrifice of the Mass—the clean oblation—has always been and is at this day throughout the civilized world daily offered up from the rising of the sun unto the going down of the same, and the prophecy of God by Malachi is fulfilled in the Catholic Church alone.

In the English Inquisition and in time of persecution in Ireland, Germany, France and other countries, so firmly was the faith in the holy sacrifice of the Mass held and practiced, and so completely dominated by it were the hearts and minds of the people, that the only expedient that could tear them from it, was the wholesale destruction aided by the despotic arm of the law—of Catholic Altars.

In concluding this chapter, let us briefly contrast the radical difference between the interior decoration and general appearance of a temple or house of God where the sacrifice of the Mass is unknown, and the one where sacrifice is the highest act of worship practiced. Should a catholic by any chance enter a protestant church, he would quite likely be standing opposite a large organ, easily the most conspicuous object present. In front of this great instrument, the next objects claiming attention are a luxurious looking sofa, a desk or stand of sufficient size to hold a large "Open Bible," and a glass for water. Aisles radiate *from,* and seats converge *to,* this center of attraction, the arena, so to speak, where weekly occur those friendly contests between the sister arts of Oratory and Music. Not always, but often, all

emblems of the Christian religion are absent. An antiquarian odor characteristic of places seldom used pervades the place, showing that the church of the "Open Bible" is also the church of the closed doors. The seats and backs of the pews are nicely cushioned, with a kind regard for the comfort of those who may, in view of the attractions offered on the bill-board outside, condescend to patronize the place. It is all very decorously decent and proper, and shows the purpose of its use, which is that of an "Auditorium"—a place in which to see and hear.

The protestant, who through curiosity may enter a Catholic Church, will notice indications of constant use, as though the people had been there. The floor shows wear from the many feet that daily pass up and down the aisles. The seats, without upholstery, look bare and plain; a thoroughly democratic appearance quite the opposite of its aristocratic neighbor prevails in this, the only Church in the world where before God's Altar the beggar is the equal of the king! The visitor will also see some worshiper present and take notice of the reverent behavior of all who pass in or out.

The very walls and windows, no longer dumb stone and glass, have been transformed into voiceless preachers of Scripture truth and catholic faith, by the aid of that hand-maid of religion—sacred art. Here will be seen verified the statement of St. Paul, before referred to, as the High Altar is easily recognized as the most prominent and beautiful object within; and—as we have seen—there never has been a time since Christianity

came to save the world, when Christ's Church, had not Christ's Altar within it, where in the tabernacle, beneath the sacramental veils, the Lord of Glory sheds a holy peace on all around.

## CHAPTER X.

### The Sacrament of Penance.

[1] "The thief upon the cross did not dare to say 'Remember me in thy kingdom,' until he had by means of confession laid down the load of his sins. Seest thou how great a thing confession is? He confessed and opened paradise, he confessed and took so much boldness of speech as to ask for a kingdom for his theft. . . . If he vouchsafe to us his mercy . . . let us not be ashamed to confess our sins, for great is the strength of confession, and abundant its power. For lo! even this man confessed and found paradise opened."

Although our divine Master's delight was to be with the children of men, to heal the sick, give sight to the blind, and loose the tongue of the dumb, yet he displayed more power in healing the diseases of the soul stained with sin than in curing the ills of the body.

[2] "Thou shalt call his name Jesus," says the angel to St. Joseph, "for he shall save his people from their sins." It was sin which our Lord came to save us from. When out of compassion he was pleased to minister to bodily ills; with the cure effected, we hear also the sweet words of pardon, "Son, be of good heart, thy sins are forgiven thee." (Math. ix, 2.)

After the brief term of his public ministry which

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1 St. John Chrysostom.
2 Matt. 1, 21.

closes with the Ascension, are we to hope that some provision has been made whereby Christ's forgiveness of the sinner may be as fully assured to him as when in person he pronounced the words, "Thy sins are forgiven thee"; or must the soul forever dwell in torturing fear and doubt, that knows no definite answer? Saint Paul says: [3] "God hath reconciled us to himself through Christ, and hath given to us the ministry of reconciliation . . . For Christ, therefore, we are ambassadors; God, as it were exhorting through us." Which may be stated thus: God sends Christ, Christ sends us as his agents to reconcile sinners in his name.

As it is customary for those whom necessity or pleasure calls to distant lands to appoint some one to act for them in their absence, so it is done here. [4] "As the Father hath sent me, I also send you. . . . Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." In other words, I am about to ascend up to where I was before, I can no longer continue to personally assure and pronounce each penitent sinner's pardon; but so long as sin is in the world, so long will the sinner for his encouragement and comfort, need the same assurance of my forgiveness, that you have received from me while present with you. I therefore appoint you as my agents to perform this work for me; whoever shall confess their sins to you, you shall by the aid of the Holy Ghost whom you now receive, be constituted their judges in my place, and your judgment on earth

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[3] II Cor. v, 18-20.
[4] John xx, 21-23.

I will ratify in heaven on behalf of all truly repentant sinners.

[5] "In every system of worship," says the historian Lingard, "the means of atonement for sin must form an essential part. The first professors of the Gospel believed that the Messiah, by his voluntary sufferings had paid to the divine justice the debt contracted by human guilt, but at the same time they taught that the application of his merits to the soul of man was entrusted to the ministry of those to whom he had imparted the power of binding and loosing, of forgiving or retaining sin. To exercise with discretion this twofold jurisdiction it was necessary to learn the prevarications and dispositions of the penitent, and from the earliest ages we behold the faithful Christian at the feet of his confessor, acknowledging in public or private, the nature and number of his transgressions. With the doctrine of the Gospel, the practice of confession was introduced among the Saxons by the Roman and Scottish missionaries. They were taught to consider it not merely as a pious observance, which depended on the devotion of the individual, but as an indispensable obligation, from which nothing could release the sinner but the impossibility of the performance. The law by which it was enforced was construed to extend to every class of Christians: to bind the highest ecclesiastic no less than the meanest layman. The sinner who was desirous to regain the favor of his offended God, was directed to approach the feet of his confessor with humility and compunction, and after professing his belief in the prin-

[5] "Anglo Saxon Ch.," Lingard, p. 124.

cipal truths of Christianity, to unfold all the crimes with which he had contaminated his conscience, by deed, by word, or by thought. To conclude this humiliating ceremony, he declared his determination to amend his life, and adjured his confessor to bear testimony to the sincerity of his repentance in the day of judgment."

The two excerpts that follow, are from the homilies of the Saxon Church: "The Holy Scripture frequently teaches us to flee to the medicine of true confession of our sins; because we cannot otherwise be healed, except we confess with sorrow what we have unrighteously done through negligence. All hope of forgiveness is in confession. Confession with true repentance is the angelic remedy for sins." And again, "Truly no man will obtain forgiveness of his sins from God, unless he confess to some of God's ministers and do penance according to his judgment."

All necessary information regarding Confession can be found in a small Catechism. Those who have an intimate acquaintance with the practical workings of the sacrament in restraining mankind from wrong doing, are loud in their praises of it, while those who have never tried it and as a consequence are not qualified to judge, cannot say enough in disparagement of it. Our friend Mr. Barnes, in the echoing of protestant sentiment against the practice, exceeds the limits of good taste in the plainness of his language. Mr. Barnes says: [6] "The practice of auricular confession is evil, and only evil and that continually. Nothing gives so much power to a priesthood as the supposition that they

[6] Com. Epist. St. James v, 16.

have the power of absolution. . . . The thought which but for the necessity of confession would have vanished at once; the image which would have departed as soon as it came before the mind, but for the necessity of retaining it to make confession—these are the things over which a man would seek to have control, and to which he would desire to have access, if he wished to accomplish villainy. . . . Nothing probably under the name of religion has ever done more to corrupt the morals of a community than the practice of auricular confession."

When this eminently pious and learned man had completed this arraignment of those Christians who, like himself, minister in things divine, he doubtless surveyed his work with honest pride. Here is seen in this explanation of Holy Scripture, the partisan image which protestantism has conjured up to frighten its adherents.

An architect must not only study the theory of building which he finds in the text-books of his profession, but if he would avoid mistakes that would expose him to the criticism of ordinary workmen, he must, as well, be familiar with the practical details of construction. The protesant doctor, seemingly unaware of this commonplace wisdom, has evolved a theory upon a subject regarding the practical workings of which he was a stranger, and it is not surprising that, under the circumstances, he should have blundered.

Doctor Barnes is in error regarding the necessity of keeping undesirable thoughts before the mind for fear they may be lost, mislaid or forgotten before the time

arrives for confession; for, were any of these accidents to happen, the penitent not being able to recall the thoughts mentioned, could not, of course, confess them, and, as no rule of the Church requires impossibilities, he would in that fact find his exoneration. It is thus that the best of theories often fail when a practical demonstration is sought for.

No catholic is required to disclose all that passes through his mind to his confessor. In the number—however vast or varied—of bad thoughts that sometimes float through the minds of us poor mortals, unsought and unwelcome; thoughts that come and go as the winds of autumn blow dried leaves and dust and rubbish here and there, which find no lodgment and no resting place; undesired visitants, sad reminders of our nature since the fall from innocence in paradise; not one of these pernicious thoughts are of necessity to be mentioned in confession. But on the contrary, those evil thoughts that come to stay because they are welcome visitors, and are retained in the mind for the pleasure they give; these must be sincerely repented of, and confessed with great humility and a firm resolution to offend no more.

Sinful thoughts are the parents of sinful actions; the confession of sinful thoughts is the axe laid at the root of the tree. It is difficult to imagine how a more effective cure could be devised for sins of this nature, than the practice of Confession. The overwhelming sense of shame that must attend the recital of such infractions of the moral code would naturally serve to deter one from a repetition of so serious an offence. It is

an old saying, that "those who frequent the confessional, flee from vice."

Protestants often make the objection that confession of sin leads to its more frequent committal, but why in reason this should be the case, it is difficult to conjecture; but if true, those converts to the Christian faith who came to the apostles [7] "confessing and declaring their deeds," only made a bad matter worse, in taking a step that would only lead to greater prevarications in the end. Ananias and Sapphira also were right in not making a truthful confession to the Apostle Peter, for fear of its bad effect upon their morals later on!

[8] "Confess therefore your sins one to another," is understood by protestants as inculcating mutual confession, the reciprocal disclosure of such small faults as tend to no particular disgrace, and which are perhaps already known. Doctor Barnes in explaining this Scripture says: "As mutual confession is here enjoined, a priest would be as much bound to confess to the people as the people to the priest. No mention is made of a priest at all or even of a minister of religion as the one to whom the confession is to be made."

"Confess therefore your sin one to another." (St. James v, 16.) The expression one to another cannot mean that if lay persons confess their sins to other lay persons, they have the power of conferring sacramental absolution, that is the forgiveness of sin, for this power Christ gave only to his Apostles to be transmitted to their successors.

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7 Acts xix, 18.
8 Epist. St. James v, 16.

One of the rules that should guide us in the interpretation of passages of Scripture referring to the same doctrine, but involving some obscurity, is as follows: The obscure passages are made clear by the parallel quotations conveying the same truth or fact in plainer language. Hence, if the above text of St. James is set side by side with that of St. John's Gospel, ch. xx, vv. 22, 23, all difficulty disappears and the fact remains established that the power of sacramental absolution is exclusively proper of the priesthood according to divine institution.

If, however, the text of St. James is taken as meaning a voluntary accusation of a penitent to a lay person, then it would be a simple act of humility, pleasing, no doubt, in God's sight but utterly devoid of all sacramental character, though it may greatly contribute to excite the sinner to true contrition, and thus dispose him to a valid absolution from the priest.

Let us examine this Scriptural text, commencing at the fourteenth verse, when we may the better be able to determine if Mr. Barnes has been quite fair. The three verses, from the fourteenth to the sixteenth inclusive, evidently refer to one occasion. In the fifteenth verse, the object of the confession of sin is shown to be that of obtaining forgiveness for the same, from the priests of the Church, whom we find—in verse fourteenth—had already been called in.

The impartial reader will be likely to conclude that when the sick man, realizing that he was in great danger, called in the priests of the Church, it was not that the priests should confess their sins to him, but that

he, feeling the coming on of that long night, in which no man can see to work, was anxious only about his own sins, and desired to improve the remaining hours of his day in making a good confession of them to God's ministers to whom it was declared by the Saviour of men: [9] "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

The protestant Doctor seeks to show that confession is properly made for trespasses against our neighbor, to our neighbor. "None but he who has been wronged can pardon an offence." Therefore the priest has nothing to do in the matter. It was a sad mistake that Dr. Barnes did not go to confession, before he wrote so much about confession. If we can imagine such a circumstance as occurring, it must have been something like this: "Reverend Father, I accuse myself of having offended against Charity, by stating in my books, many things derogatory to the Catholic Church, her priests and people, and regarding the truth of which I was not sufficiently informed to pass judgment upon." We may also imagine the Father Confessor as saying in reply: "My son, in doing so irreparable an injury to thousands of your fellow Christians by the unfounded assertion that by a sacrament of the Church, her priests and people are alike demoralized, you have also committed a mortal sin against God. You have broken that commandment which says: [10] 'Thou shalt not bear false witness against thy neighbor.' Go now and ask forgiveness as far as possible, of those whom you have in-

[9] St. John's Gospel xx, 23.
[10] Exodus xx, 16.

jured, and in making your retraction as broadcast as your accusation, do all that is possible to restore the reputation of those whom you have defamed. Then come again and if we think your repentance is sincere, we will give you absolution and a penance in proportion to the gravity of your offense."

[11] "The priest," as Doctor Milner says, "being vested by Christ with a judicial power to bind or to loose, to forgive or to retain sins, cannot exercise that power without taking cognizance of the cause on which he is to pronounce, and without judging in particular of the dispositions of the sinner especially as to his sorrow for his sins, and resolution to refrain from them in future: now this knowledge can only be obtained from the penitent's own confession. From this it may be gathered whether his offenses are those of frailty or malice, whether they are accidental or habitual; in which latter case they are ordinarily to be retained, till his amendment gives proof of his real repentance.

"Confession is also necessary to enable the minister of the sacrament to decide whether a public reparation for the crimes committed be or be not requisite; and whether there is or is not restitution to be made to the neighbor who has been injured in person, property, or reputation. Accordingly, it is well known that such restitutions are frequently made by those who make use of confession, and very seldom by those who do not use it."

In the confession of sin, the object sought to be attained is God's forgiveness: mutual confession such as

11 "End of Controversy," p. 272.

Doctor Barnes supposes, failing in this object would be useless, in fact worse than useless; for it is well known that where sins, especially of a grave nature, are made public, as in the daily press, where each disgraceful detail is brought to light, such scandalous publicity but serves to incite the degenerate—who from failure to become famous, are for notoriety sake willing to become infamous.

The protestant Doctor triumphantly exclaims: "Who can forgive sins but God?" True; but has not God promised to ratify the decisions of his ministers, in the words "whose sins you forgive they are forgiven"?

It is apparent from the declaration of St. Peter, in the Acts of the Apostles, that [12] sins committed before baptism are remitted in that sacrament. Now, if through the sacrament of baptism administered by a priest, comes remission of sins, why not the remission of sins committed after baptism by the absolution of the priest? The latter case presents no greater difficulties to the understanding than the former, the forgiveness of sin being obtained in both cases by the acts of God's ministers who were commissioned and sent into the world for the purpose of reconciling sinners to God.

Here it is well to remark incidentally that our separated friends, the protestant ministers, those at least who still believe in the efficacy of baptism, when administering that rite to adult converts, who are likely to be guilty of some grievous sin, actually blot out those sins along with the original stain and thus exercise that very power which they deny to the catholic priests.

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12 Acts ii, 38.

In the words of St. John: [13] "If we confess our sins, he (God) is faithful and just to forgive us our sins and to cleanse us from all iniquity." Is it not an indubitable fact that [14] "many that believed came and confessed"—to the apostles—"and showed their deeds . . . and burned their bad books"? Is it not a fact then, that like baptism and the other sacraments of the Church, auricular confession was established by the apostles, and that it has always been practiced in the Church which our Lord founded and promised to abide with until the consummation of all things?

If confession, with its attendant self examinations and sense of humiliation and shame—when anything of a grievous nature is to be confessed—was not obligatory from the beginning, does it seem reasonable that this burdensome yoke could afterward have been imposed without remonstrance upon the Church throughout the world?

Search the pages of ecclesiastical history up to the apostolic age, and ascertain if not at the beginning when it was that the whole world first became enamored with the idea of confessing to a priest. It was not at the reformation period, for we find Henry VIII, writing in defense of it, not as an innovation, but as having been long established: the Council of Trent in the same century calls it also a venerable institution.

The Fourth Council of Lateran, in the beginning of the thirteenth century, made a regulation that the people should confess their sins at least once a year. Our protestant friends have thought to find here the origin

[13] I John i, 9.
[14] Acts xix, 18-19.

of confession, and have stated that Sacramental Confession was never required in the Church of Rome until the thirteenth century. But there is nothing in the fact that the Council named, fixed a time limit for complying with the obligation, to show that they were originating a doctrine.

Historian Lord has also found the origin of Confession; it was in the reign of Pope Innocent III; elected A. D. 1198. [15] "It was this Pope who instituted auricular Confession, and laid the foundation of a more dreadful despotism in the form of inquisitions."

It will be necessary for protestants to find still another date, as in the Synod of Liege, A. D. 710, in words almost identical with those of the former council, the people were required to confess their sins at the least once a year to an authorized priest. In England and Ireland Auricular Confession is found in existence as early as the sixth century, *but no record of its first introduction* has been discovered.

This Sacrament could not have been introduced in the fourth century. The Nestorians and Eutychians separated from the Catholic Church in the fourth century; there are numbers of these sects in existence in Persia, Abyssinia, and the western coast of India, and all these Christians practice Auricular Confession.

We now come to the first ages of Christianity, the period when our adversaries unite in the admission that the Church of our Lord's founding was without "spot or wrinkle." In this halcyon age, before man felt it his right to improve upon God's work, all believed;

15 "Beacon Lights," Vol. ii, p. 269.

later with the loss of unity men began to doubt, until with the advance of time the haze of uncertainty has filled the air where all before was clear, and from out the mist we hear the sounds of acrimonious disputings and denials of the faith.

Before all this heat, and dust, and war of words arise, let us consult the writings of the first teachers of the faith once delivered, as we rise a little while before day to enjoy the first sweet hours of morning, and calm the perturbations of a restless night in breezes of refreshing and delightful coolness.

Tertullian, who lived in the age just subsequent to that of the apostles, writes: [16] "If you withdraw from Confession, think of hell-fire, which Confession extinguishes." Next in order writes Origen who advises the sinner [17] "to look carefully about him in choosing the one to whom he is to confess his sins." St. Basil, in the fourth century, says: [18] "It is necessary to disclose our sins to those to whom the dispensation of the divine mysteries is committed." St. Jerome, in Letter 122, written A. D. 408, "insists that Confession and penance must precede the reconciliation of the prodigal, which the Church pronounces in the name of God." Says St. Augustine: [19] "The remission of sins is the loosing. For what would it have profited Lazarus that he came forth from the tomb unless it were said to, 'loose him and let him go.' . . . This taketh place in the heart of the penitent: when thou hearest a man

16 Lib. de poenit.
17 Hom. 2 in Ps. xxxvii.
18 Rule 229.
19 Psalm ci.

is sorry for his sins, he hath already come to life: when thou hearest him by confession lay bare his conscience, he is already drawn forth from the tomb, but he is not as yet loosed. When is he loosed and by whom is he loosed? 'Whatsoever thou shalt loose on earth—Christ saith—shall be loosed in heaven.' Forgiveness of sins may justly be granted by the Church; but the dead man himself cannot be aroused to this except by the Lord speaking within him. [20] "In the year 428, Augustine wrote to Bishop Honoratius, urging the clergy of his diocese to remain with their flocks during the persecutions which had just broken out. [21] 'If the ministers of God be not at their posts at such a time, how great perdition overtakes those who depart this life either not regenerated (in baptism) or not loosed from their sins.' This surely reveals the true mind of Augustine. He wished none to die without baptism. He wished no baptized person guilty of sin to die without the priestly absolution.

"This power to absolve from sin is recognized by all the Fathers, as an endowment of the Christian priesthood. It is something to be remarked also that this authority to absolve was not debated by the different heretics of that early day. The Montanists and the Novatians of the third and later centuries were fanatical in their rigor. They opposed granting absolution to Christians guilty of certain heinous sins, but they did not question the right of absolution itself. In like manner the Donatist followers falsely declared that absolu-

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20 San Francisco Monitor.

21 Epist. 228.

tion would be invalid if the priest pronouncing it were himself burdened with sin. Each of these heretical bodies questioned the application of the absolving power in certain circumstances. Not one of the three denied that Christ delegated the power of forgiving sins."

Did space allow, like excerpts from the writings of the Fathers, of the first five centuries, could be produced in great number; they settle the question beyond a doubt for all whose prejudice is not invincible: but for those who read in God's Word: "Whose sins you—the apostles—forgive, they are forgiven them: and whose sins you shall retain they are retained." "Confess therefore your sins one to another." "And many that believed came and confessed—to the apostles—and showed their deeds," etc., and yet they deny that the necessity of Confession is taught in the Bible. For such indeed no amount of testimony would be deemed conclusive.

In their efforts to prove auricular Confession an invention of man having no connection with the first ages of faith, our adversaries dwell largely upon the fact that Confession in the beginning was public, and that when public confession ceased, private confession took its place. In the work of misleading the mind of the inquirer, nothing is more efficacious than the statement of a half truth, it wins its way by its seeming respectability, and thus does more damage to the cause of truth than an out-and-out lie. Quoting from a protestant writer as a case in point: [22] "Soon after the abolition of public confession by an extremely natural transition,

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22 "Ecclesiastical Records," Hart, p. 322.

auricular or secret confession succeeded into its place." What an extremely natural, easy and respectable way of accounting for the introduction on earth of this yoke of the Gospel. It required no assistance from pope, or prelate, for its institution, no date even is necessary in the chronicling of this important happening to all mankind; it floated in as fog drifts in from the sea, "by an extremely natural transition"!

The half truth here is, that public confession was practiced in the beginning. The whole truth is, that both public and private confession were practiced in the beginning. Private confession preceded public confession, it was obligatory upon pope, prelate, priest, and people alike. Public confession—by advice of the confessor—only. Origen in the third century speaks of this custom: [23] "And should he—the physician—decide your disease to be such that it ought to be declared and cured publicly before the congregation of the Church, that others may be thereby edified, and you more easily healed, this must be done only after much deliberation and the prudent advice of such a physician."

Public confession, as made in the hearing of a number of people (e. g., a congregation) differs from private or secret confession, which is made to the priest alone, and is often called auricular, i. e. spoken into the ear of the confessor. Though Christ did not forbid that any one, in punishment of his crimes and for his own humiliation, should confess his sins publicly, still this has not been commanded by divine precept and it has long ceased to be practiced. It is therefore Catholic

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23 2 Hom. on Psalm xxxvii.

doctrine, first, that Christ did not prescribe public confession, salutary as it might be, nor did he forbid it. Second, that secret confession, sacramental in character, has been the practice of the Church from the earliest days. (See Catholic Cyclopedia, Vol. XI, p. 625.)

[24] "The reformers," says the San Francisco Monitor, "rejected five of the sacraments. Among those cast aside was Penance. Though trying to retain Confession as a balm for the soul, the sacramental nature of the act was denied in the strongest language. But it is not in the words of the original reformers that we must look for the source of our modern protestant diatribes against the practice of confession.

"In 1661 Jean Daille, a Calvinist theologian, published in Geneva a work entitled De Sacramentali seu Auriculari Confessione. In this volume he gave thirty more or less specious reasons to show that auricular confession as practiced by the Catholic Church was something unknown to the church of antiquity. This volume of Daille's has been the foundation and groundwork of the later protestant theological treatment of penance. It was the basis even of Bingham's lengthy treatise on the matter in Book XVIII of his Christian Antiquities, and through this open spirit of bias, what is otherwise an erudite work, is irreparably spoiled. In short the abuse of confession by almost every protestant writer who has touched on this subject from the raving pamphleteers of the seventeenth and eighteenth centuries down to their more pretentious American successor,

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[24] San Francisco Monitor, Sept. 24, 1898.

Henry C. Lea, is drawn either directly or indirectly from this same source.

"But in the midst of all this acrid excoriation of absolution and confession, what strange vagaries are exhibited in the history of protestantism. The later reformers have not words strong enough to abuse the sacrament of Penance. On the contrary, it was not so with the originators of the protest. Luther and Melancthon urged that confession be retained. In the catechisms published by Luther, and still authoritative, we find an exhortation to confession and to belief in the validity of the priest's absolution. The Confession of Augsburg says that 'absolution is a true sacrament' and to reject it is to renew the ancient error of the Novations. In the Apology for the Augsburg Confession, pages 167-181, it is stated that 'it would be rash impiety to abolish private confession. What would be the meaning of the forgiveness of sins or the power of the keys, if we should asperse private absolution. . . . The same credit must be given to the absolving priest as to a voice from Heaven.'

[25] "Auricular Confession is practiced among the anglican clergy and laity of England. Archbishop Temple defined what Confession is at Ashford Parish Church. The address defined nothing except that 'we are variously made, and there is no system that suits everybody.' The first and perhaps the greatest objection to Confession, the Archbishop says, 'is the want of freedom.' Man is not the better for being so much looked after. He is made to depend more on others than on himself,

[25] San Francisco Monitor, Vol. xlviii, No. 6.

and so there is in consequence a decline of moral and spiritual activity.

"Another objection is the temptation to be untrue. According to the Anglican theory, confession leads to lying and so not only becomes useless but actually harmful. 'A lie once told in the confessional weakens forever the power of making a good use of such a system.' This is very plausible. Of course to tell a lie in Confession is harmful, much more so than to lie under other circumstances. But is the temptation to untruth greater in the confessional than elsewhere? There are many occasions in every one's life where a lie might stave off unpleasant results. A man oftentimes gains some immediate benefit by lying, but in the end he is bound to lose. In confession a man gains nothing either immediately or ultimately by lying. And what Doctor Temple lays down as the weak point of confession is the strongest. While it is true that one may lie in the confessional, the knowledge of the spiritual ruin that follows such an act keeps people to the truth.

"But Confession, according to Doctor Temple's idea, is the strangest doctrine in the protestant creed. It must be altogether voluntary. No man may be compelled to confess. He is merely required to be at peace with his own conscience. This freedom is the foundation of protestantism. Any doctrine, the acceptance of which causes trouble, is cast aside. Confession is disagreeable, and because it is, therefore, it must not be insisted upon. A man's comfort and convenience are

the first things to be considered. That being attended to, he believes.

"We should like to be heretic enough to believe in voluntary confession. It would save many people much uneasiness, but it would take away the greatest comfort that religion can give, namely, the knowledge that, when we have properly confessed our sins and received absolution, our souls are healed of all the sores that caused us pain and trouble. We enjoy a holy peace which is a foretaste of the peace that is to be forever."

The Anglican professor of divinity in the University of Cambridge had this to say about the work of Jean Daille, before mentioned: [26] "We must be careful not to let our estimate of the Fathers be formed at second hand from a mere perusal of such authorities as Daille. Attention next after the Scriptures must be given to the primitive Fathers . . . with such respect as is due to the only witnesses we have of the state and opinions of the Church immediately after the apostles' times. . . . The necessity of secret confession is another question, which Daille singles out as one which does not admit of illustration from anything the Fathers say, so alien from it are the topics they handle. And as I have observed in similar cases, there certainly is no treatise expressly on the subject by any early Father but there is that which bears upon it. . . . Daille is not justified in representing the writing of the Fathers as inapplicable to such a question—secret confession—for however casually it may present itself in their writings and whatever may be the aspect of it they offer,

[26] "The Early Fathers," pp. 50-53, J. J. Blunt.

the question of secret confession is clearly one upon which they may be made to speak in one shape or other; and I could have doubled or trebled the length of this lecture, had I chosen to bring forward all the materials they would furnish upon it."

The Anglican professor finds no separate treatise, no special apology for Confession in the writings of the Fathers of the first centuries! For the sake of brevity as few quotations as possible out of many at hand have been used. But these few seem sufficient to make clear and plain the fact, that the Scriptures which mention confession, were understood by the first Christians, precisely as we understand them now. It is surprising, not that there should be so little, but that there should be so much to substantiate this doctrine in the writings of the early Fathers; especially so as the apostolic origin of confession had never been denied. It is always the denial of a truth that brings out the apology for it. When the Church was one and undivided, and its doctrines generally believed, there was no question of vital importance to call forth debate, and it therefore occasions no surprise that the Fathers should not have written largely in vindication of a doctrine the truth of which none, not even the heretics who went out from us in the early ages, had the hardihood to deny.

[27] "The latest relic of early Christian literature was published to the world in 1883, 'The Teaching of the Twelve Apostles,' a work often referred to in Christian authors but unknown in text had at last been discovered. By the common consent of scholars this work must

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27 San Francisco Monitor, Vol. xlviii, No. 2.

have been written before A. D. 120, and most probably before St. John finished his Gospel. Now chapter VII to XV of this work refer to ritual and discipline, Chapter XIV directs that Christians come together on the Lord's Day to break (bread) and to give thanks, but before communicating they should confess their sins in the church in order that their sacrifice be pure. This does not look as if the power of forgiving sins and the necessity of confession were new doctrines." The same writer in speaking of the increase among protestants of ritualistic practices, says: [28] "This Ritualistic phase of modern protestantism may seem ludicrous in many ways to the catholic observer, but it has a deep significance. It means a recognition of the rightful position of the Catholic Church, and as a witness, is not to be despised. The Catholic Church has always taught that Jesus Christ entrusted to his priests the ministry of reconciliation, that the priest has from Christ the power of forgiving sins, and that this judicial pardon is granted only after Confession.

"When those who are opposed to the Church admit the truth of this, and as a large party of a protestant sect, against the decision of their own authorities, return to the catholic practice of confession and absolution—when this happens as it has happened in the case of Ritualism, we may well exclaim, what further need have we of witnesses?"

The consensus of opinion among those scholars and students of history whose broadness of mind and freedom from partisanship constitutes them reputable wit-

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[28] San Francisco Monitor.

nesses, is, that auricular confession dates from the days of the apostles. Those on the contrary whose ideas have taken shape within the narrow boundaries of a sect, and who are opposed to this conclusion because it makes against them, are confronted with the fact, that while patient study has led to the deciphering of the Egyptian hieroglyphics and the identification of the bones and dried flesh of Rameses, the Pharaoh of the Bible; yet with all their learning and research they are unable to discover the origin of confession in the comparatively recent date of the Christian era. From a sense of fear for their own safety, they spare no labor in efforts to establish modern dates for ancient doctrines, turning away and refusing to dispassionately investigate concerning the rise and progress of confession, in the only age where that knowledge can be found.

Mr. Lecky acknowledges that in the early days of the Church, confession and absolution were practiced. [29] "It is manifest that we have in this system, not potentially or in germ, but in full developed activity, an ecclesiastical despotism."

Regarding these three last words of Mr. Lecky's we would ask: If the hierarchy of the Catholic Church has fastened upon her people "an ecclesiastical despotism," how is it that the ecclesiastics themselves, from the Pope down to the lowest, none of them are exempt from its tyranny? Despots tyrannize over others, not themselves; but this "ecclesiastical despotism" of Mr. Lecky's seems to be in particular a despotism over ecclesiastics,

29 "Hist. of European Morals," Lecky, Vol. ii, ch. 4.

who, in addition to the obligation of confessing their own sins, are required under circumstances of great discomfort to themselves, to remain many weary hours each week cramped up in little boxes, hearing the tales of sin and woe of their people, in the work of the ministry of reconciliation.

An ecclesiastical despotism? It may seem so, to such as are strangers to its power and consolation, and who with the cold and calculating mind of unbelief, view it from afar; but to those of the household of faith, 'tis only the sweet burden of the Master's yoke, the willing submission to the Master's commands: "Confess your sins one to another," and a firm reliance on the judgments pronounced in his name by the ministry of reconciliation to whom he said: "Whose sins you forgive they are forgiven them: and whose sins you retain they are retained." They who bend their stiff necks in sweet obedience to the burden of these commands, carry away more than a song in their hearts in the consciousness of justice disarmed, and sins forgiven.

All catholics, be they popes, cardinals, bishops, priests, or laymen, must come to the tribunal of Penance, at least once a year. Those who have much to confess, feel the greatest measure of relief as the burden is laid down; those who have little, go away humble and thankful that their case was no worse.

The sacrament of Penance is one of the most consoling doctrines of the Catholic Church, we would not for the world do without it, if we could.

If protestants would read the Scriptures, without con-

sulting their commentators, they would find in the "plain language of the Bible," the doctrine of auricular confession, which they now so cordially despise—clearly and fully revealed.

## CHAPTER XI.

### The Blessed Virgin Mary.

To the average Christian, the place of our Lord's birth, life, and death, the ground, the trees, the humblest flower that gladdens the landscape with its presence, each scene made blessed by the divine presence as Jesus went about among men in the regions of Judea, will ever be regarded as the most sacred on earth. Nothing is comparable in interest to the scenes which his eyes looked upon. The streams, the wood, the fields, the places of his choice from which the thoughts of parable and lesson may have taken form in those words of grace and wisdom wherein it was said that "never man spake like this man."

Men journey from the antipodes, cross seas and plains, that their eyes may rest upon the sacred mountains and valleys made memorable by the life of the world's Redeemer, or dwell in silent contemplation upon his wonderful words and works by the sea of Galilee, or on the banks of the Jordan.

If Christians venerate the scenes of our Lord's life and labors in Palestine with such enthusiasm, what more natural to expect than that those nearest, and dearest, to him on earth, should be the objects of our special love and veneration. How natural to think with devotion of the peerless sanctity of that Jewish maiden, whom God from all the world selected to be the Mother of his Son.

Far better than love of the mountains, plains and rivers of the Holy Land, is the love and honor given to the Holy Family, and the consideration of that ready obedience to God's will in the words, "Behold the handmaid of the Lord: be it done unto me according to thy word," which, in the sequel saw its culmination in the glories of the Holy Night in Bethlehem when Christ was born.

Eve, the mother of all mankind, was created immaculate, but through the freedom of her will consented to temptation, and thus brought the world under the dominion of original sin. It was promised that the seed of the woman should crush the head of Eve's tempter. When, in the fullness of time, Mary consented to become, under such extraordinary circumstances, the mother of our Lord, who was that promised seed, she may be said to have become the second Eve, by whose obedience the disobedience of the first was to be overcome, and the ruins of her fall repaired.

Now is it possible to think that the second Eve, the repairer under Christ of the great evil done by her predecessor, could have been her inferior? Protestants while admitting the first Eve—with whom God walked and talked in the garden—to have been immaculate, deny the like honor to the second Eve, thus unwittingly making the Mother of God inferior to the mother of Cain.

In Genesis it is written: [1] "I will put enmities between thee"—the serpent—"and the woman, and thy seed and her seed." By the seed, the woman, and the

[1] Gen. iii, 15.

serpent, is understood Jesus, Mary, and the devil. As the enmity between Jesus and Satan will of necessity be perpetual, so also must the enmity be irreconcilable between the lost spirit and the woman Mary. As the effects of original sin consist in a darkening of the understanding, a weakening of the will, together with a disposition to fraternize with the devil and admire his works, it is certain that the "woman" Mary, who possessed none of the effects and dispositions above enumerated, could not by any possibility for one moment have been under the curse of original sin.

The Immaculate Conception of the Blessed Virgin Mary, though not defined as being of faith until A. D. 1854, had been believed and taught from the earliest times. St. Ambrose—A. D. 397—calls Mary [2] "a Virgin by grace entirely free from every stain of sin." St. Augustine—A. D. 430—in stating to the Pelagians that original sin had descended upon all men, declared that [3] "he did not intend to speak of the Holy Virgin Mary, of whom, when treating of sins no question is to be moved for the honor of the Lord." Here the great Saint's belief—that if the Blessed Virgin were less than immaculate, it would tend to the dishonor of her divine Son—is in few words clearly set forth.

St. James of Sarug in Syria, in the sixth century, says: [4] "If there had been any spot or defect in her soul, he would have looked out for some other mother with no spot in her." St. Epiphanius, A. D. 403, says: "She was superior to all beings, God alone excepted;

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2 In Psalm cxviii.

3 Serm. xxii.

4 De Nat. et Gratia, c. 36.

more beautiful by nature than the Cherubim, the Seraphim, and all the angelic host . . . the immaculate sheep who brought forth Christ the Lamb. Saint Ephraim of Syria, Cyril of Alexandria, Fulgentius in the sixth century, Anselm in the tenth century, and others, give like testimony. Whole volumes would not suffice to contain a small part of what the Fathers of the early centuries have written in affirmation of their belief in the Immaculate Conception of the Blessed Virgin.

The Jesuit Father Felix, in his introduction to Cardinal Lambruschini's work on the Immaculate Conception, speaking of the testimony of the Fathers, says:[5] "Some of these testimonies suppose the Immaculate Conception, others express it in equivalent terms, others formally define it, . . . and such is the energy of their words, that if Mary knew for one instant the stain of sin, we must admit that all these men, so good by virtue, so illustrious by genius, so venerable by antiquity, have made a compact to connive at error through all time. . . . Yet there is a voice stronger, more vast in its eloquence than the voice of the doctors; it is that which speaks in prayer, resounds in hymns, and goes forth like an oracle from the depths of the sanctuary—the voice of the Liturgy. . . . And let us bear in mind that it is not the idea of one man, of one bishop; it is the idea of a Church. . . .

"Thus be it said in passing, great was the oversight of those who understood not that by inaugurating new liturgies, they condemned to death the most lively wit-

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5 Page 31st.

nesses of Catholic tradition, and often in one day effaced the vestiges of fifteen ages of faith. An ancient liturgy is like a man who is at once the cotemporary of the past and the present; an old man who never dies, and is there to tell the living the faith of generations passed away."

In the Faith of Our Fathers, Cardinal Gibbons says: "The liturgies of the Church being the established formularies of her public worship, are among the most authoritative documents that can be adduced in favor of any religious practice. In the liturgy ascribed to St. James, Mary is commemorated as [6] 'our most holy, immaculate and glorious lady, mother of God and ever Virgin.' In the Marionite Ritual she is invoked as [7] 'our holy, praiseworthy, and immaculate lady.' In the Alexandrian liturgy of St. Basil she is addressed as [8] 'most holy, most glorious, immaculate.' "

It is seen, by these excerpts from ancient liturgies, that the Immaculate Conception was no new idea when in 1854 Pius IX defined it as a dogma of faith.

When we consider the evil effects of original sin in the soul, the weakening of the will, the disposition to wander from the narrow way, an undue affection for temporal gratifications and appetites, whereby the body made in God's image becomes the servant of sin; can we for one moment think that the mother of God's eternal Son should be infected with this stain, when she was selected for the very purpose of assisting in the preservation of all from its evil consequences?

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6 Bibliotheca Max. Patrum, 1-2, p. 3.
7 De sac. ordinat, p. 313.
8 Renaudot Lit. Orient.

That the Eternal Word could take flesh from a woman under the dominion of original sin, and who from that cause must be subject to many if not all the imperfections above enumerated, is a thought in itself most blasphemous.

At that fiat of Mary's: "Let it be done unto me according to thy word," our divine Saviour received those elements which joined to a human soul and simultaneously with the divine Word, became a divine Personality, and Mary was therefore as St. Elizabeth in the Gospel declared her to be, [9] "the mother of my Lord."

As it is the union of body and soul that produces man, so it is the union with the Eternal Word of a human body and soul that produced the God-Man, the divine person Jesus Christ, born of the Virgin Mary, who, being his mother, was therefore the Mother of God. What Mary conceived by the aid of the Holy Ghost, then, was not a man, but a God-Man possessed of a divine and a human nature—which natures being incapable of division and separation—together formed the divine personality of Jesus Christ, the Son of God.

Our adversaries unwilling that the Blessed Virgin should enjoy the honor ascribed to her by St. Elizabeth in the Gospel, have brought forward a curious and before unheard of proposition, called "the mother of a nature!" Mary was but the mother of the human nature of Jesus. Here then in this unfounded assertion is the fissure through which Unitarianism entered the "reformed religion"; the little fox that spoiled the grapes and devastated the vineyards of protestantism.

9 St. Luke i, 43.

In God's great plan of the Incarnation he was pleased to give Mary a part so prominent, that any attempt to rob her of her great honor as the Mother of God, is to ruin the design, and furnish food for doubt in the great mystery of the Incarnation.

As by the disobedience of the first Eve paradise was closed, it was fitting that by the obedience of the second Eve its gates should again swing open; hence Mary's answer: "Behold the handmaid of the Lord; be it done unto me according to thy word." As at our birth our mother brought into the world not only a human body but an immortal soul also, we speak of her very properly as our mother, the mother of ourself entire who live, think, and act; body and soul in one undivided personality, and not of our material body alone.

As it is an impossibility that our mother could be the mother of a fractional part of our nature, so Mary could not be the mother of a fractional part of Christ. There is not and never has been such a thing known in theology or philosophy, as the mother of a nature. It follows that the human nature of Christ being inseparably united to the divine Word begotten of the Father from all eternity, was that Holy which was born of the Blessed Virgin—the Son of God. The aged St. Elizabeth understanding this, reverses the custom of the world and gives respect and veneration to youth in the words of the Gospel: [10] "And whence is this to me, that the mother of my Lord should come to me?"

So Mary was filled with grace the equal of which no creature ever enjoyed. A creature indeed, but the blood

[10] St. Luke 1, 43.

relation of God; higher than the Cherubim and Seraphim, and all the hosts of heaven! The Catholic Church has mingled the praises of Mary with the praises of Mary's Son, and both have been honored thereby.

It has been shown that Mary could not be the mother of a nature, and that if Jesus Christ was God, then the title of Mother of God must be accorded her. If Mary was not the Mother of God, she was the mother of a man, and therefore the Arians alone can claim to be orthodox. That the Blessed Virgin had toward St. Joseph marital relations like any other wife was a discovery of the "Reformation" period, and it is most shocking to all sense of propriety and the fitness of things in connection with the exalted dignity of so great a mystery as the Divine Incarnation. Even a [11] "member of that latitudinarian organization called the Church of England" says that, "it cannot with decency be imagined that the holy vessel, which was once consecrated to be a receptacle of the Deity, should be afterwards desecrated and profaned by human use."

The Gospel expressly declares [12] that Mary was a Virgin mother, and no proof can be found that she did not so remain. Protestants, who feel competent to explain so simple a book as the Bible, have placed their reliance upon a text in St. Matthew's Gospel as showing that the title "Ever Virgin" bestowed by the Church, was a doctrinal error. [13] "Is not this the carpenter's son? Is not his mother called Mary, and his brethren

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11 Bishop Bull.
12 Matt. i, 23-25.
13 Matt. xiii, 55-6.

James, and Joseph, and Simon, and Jude: And his sisters, are they not all with us?"

The term brethren, as used in Scripture, may, or may not, mean that relationship which we associate with the word brethren; [14] it may mean an uncle, [15] or a cousin, [16] or a friend or fellow-countryman, or [17] those of equal rank, or [18] those of the household of faith. Speaking of the brethren of Jesus, therefore, conveys no idea of any definite relationship.

From a verse in [19] St. Matthew, and one from [20] St. Mark, we learn that at the crucifixion, there was a Mary who was looking on afar off, called the mother of James and Joseph, two of the four, mentioned as our Lord's brethren. In St. [21] John's Gospel we find that this Mary, called Mary of Cleophas—and elsewhere of Alphaeus—was a kinswoman of the Blessed Virgin. In the Gospel of St. Luke, [22] James is spoken of as the son of Alphaeus, likewise Simon and Jude, the former being elsewhere spoken of as the brother of the Lord. Here we have the four: James and Joseph, Simon and Jude. It is certain that they were the sons of Mary of Cleophas or Alphaeus—a near relative of the Blessed Virgin, and might, after the Jewish custom, be spoken of as our Lord's brethren.

It is irreconcilable with good sense to think that our

14 Gen. xiii, 8.
15 Gal. i, 19.
16 Acts iii, 22.
17 Matt. xxiii, 8.
18 Acts i, 15-16.
19 Matt. xxvii, 56.
20 Mark xv, 40.
21 John xix, 25.
22 Luke vi, 15.

divine Lord should have, solemnly from the cross, bequeathed his mother to the care of St. John, for the remainder of her life, if she had four stalwart sons—and no one knows how many daughters,—still living. In the centuries before the rise of protestantism, history contains no record of thought or word, so common and low, as this. No artist, medieval or modern, has been bold enough to portray on canvas a Holy Family of the size given by the protestant commentators.

Protestants, mistrusting the history of the first ages of faith, have depended entirely upon themselves in their efforts to place the mother of our divine Redeemer in what they think to be her true position in the mystery of the Incarnation. They have conceived the idea—through a misunderstanding of the Scripture—that all honor given the Mother, must be a corresponding detraction from the honor due the Son. But how a good son could be displeased with praise bestowed upon his mother seems not quite clear, as their interests being identical, attempts made to detract from the merits of either, must be prejudicial to both.

This idea is everywhere present in protestant comment; to keep in the background and to belittle as much as possible the merits of the Blessed Virgin, to be silent about her when no adverse criticism can be made, is the usual practice. They say that our Lord spoke harshly to his Mother at Cana; but were that true, it would be more derogatory to her divine Son than to her. The history of protestantism shows that those who are seen in the front rank among the disparagers of the Mother,

are later found among the "advanced thinkers of the day" who deny the divinity of her Son.

As further illustrating the persistence of this new idea of the brethren concerning Jesus and his Mother; attention is called to an excerpt from the "Popular and Critical Bible Encyclopaedia and Scriptural Dictionary," by Rt. Rev. Samuel Fallows, A. M., D. D., L.L. D.[23] "Mary, the Mother of Jesus, who in later times has been called the Virgin Mary, but who is never so designated in Scripture. Little is known of this highly favored individual. . . . As her history was of no consequence to Christianity, it is not given at large. Her genealogy is recorded by St. Luke with the design evidently of showing that Christ was of the royal house and lineage of David. . . . The Protestant spirit of opposition to the notion about the perpetual virginity of Mary has led many commentators to contend that this (text in St. Matthew) must be taken in its literal sense, and that these persons are to be regarded as children whom she bore to her husband Joseph after the birth of Christ. We incline to this opinion etc." After the birth of Christ, the events following are mentioned, and particularly, "her appearance and conduct at the marriage feast in Cana; her attempt in the synagogue at Capernaum to induce Jesus to desist from teaching. . . . It does not appear that Mary ever saw Christ after the resurrection; for she was not one of the chosen witnesses specified in Scripture as Mary Magdalene was."

The admission that this article was inspired by the

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23 pp. 1120-310-1121.

"protestant spirit of opposition," shows the belief attacked to be both ancient and obnoxious to protestant minds. Protestants are distrustful of Christian antiquity, for the reason that Christian antiquity has no knowledge of protestants. So they fail to join in the honor given the Blessed Virgin by St. Elizabeth in the Gospel of St. Luke, or in the songs of praise raised to her name throughout all Christendom. They concern themselves less with the prophecy of the Holy Ghost, that all generations shall call her blessed, than with the opinions derived from "modern thought" concerning her. Do these modern explainers ever consult St. Augustine and contemporary writers who, in the earliest days of the Church, were tireless in sounding the Blessed Virgin's praise?

While the pulpits of the "rival churches" are made to ring with the praises of the women of the Bible, Miriam, Rachel, Judith, Esther, Ruth, and in the New Testament, Elizabeth, Mary Magdalene, and Martha, and others, yet a strange silence falls upon the tongue of eloquence concerning the ever virgin Mother of our Lord. Mary is designated in Scripture as a virgin; she is also so designated in the creeds formulated years after her death, and in all the liturgies of the Church founded by her divine Son. Up to the time of "the Great Reformation," her perpetual virginity was no more questioned than the divinity of her Son.

"Little is known of this highly favored individual." It is to be hoped that this statement refers alone to the writer, in which case his article will be taken as sufficient proof. Those who limit the source of their

knowledge regarding faith to the Bible alone, will be often disturbed by its brevity and seeming contradictions —notably in the Gospels—but which studied in the light of contemporary history, and tradition, often become clear and reconcilable. A short time would suffice to read all the Bible contains anent this "little known individual whose history is of no consequence to Christianity."

[24] The angel Gabriel was sent from God into a city of Galilee to a virgin, and the virgin's name was Mary. And the angel said unto her: Hail full of grace the Lord is with thee. The understanding of the angel's message which had the sanction of fifteen centuries has been changed in the interests of the "protestant spirit of opposition" to read, "thou that are highly favored." Of course the Blessed Virgin was highly favored by being chosen above all the women of earth as the spouse of the Holy Ghost, which shows her as being of immaculate purity, it being unthinkable that the Holy Ghost could espouse guilt. Favored by being chosen to be the Mother of the divine Saviour of the world! And still "her history is of no consequence to Christianity"?

But to the first Christians, she was more than "favored" she "was full of grace," and the object of such a declaration has reached the acme of perfection in sanctity—there are no heights beyond. It is noticeable that this explainer of the Scripture in his cold-blooded article has not once used the word "blessed," which is more than a straw in its significance.

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[24] St. Luke i, 26-56.

"The Holy Ghost shall come upon thee, and the Holy which shall be born of thee shall be called the Son of God, and Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word." The second Eve here gives consent to the expressed will of God. She had the same free-will to refuse compliance as had the first Eve to decline obedience to God's will anent the tree of the knowledge of good and evil.

The blessed and glorious Trinity waits for the Blessed Virgin's consent to begin the work of man's redemption! And yet this learned expounder of Scripture tells us that "the history of this *individual* was of *no consequence* to Christianity!"

Allusion is made to "her appearance and conduct" at the marriage at Cana. The words mentioned—particularly the latter—are not generally used in comments upon wedding guests whose behavior needs no criticism. In the protestant translation, the phraseology of the fourth verse owing to "the protestant spirit of opposition" to Mary has changed from "woman, what is that to me and to thee?" to the more harsh and less appropriate wording "what have I to do with thee?" It is easily seen that in their eagerness to criticize the Blessed Virgin, they have suggested impoliteness and harshness on the part of her divine Son. Here, upon this occasion, the commentator had an excellent opportunity—which perhaps for a reason other than inadvertence he failed to improve—of informing us that upon this occasion, our Saviour began—before the time

set—his public ministry on earth, by performing his first miracle at the request of his Mother!

The animus of this partisan writer is nowhere more plainly shown than in the incident at Capernaum, where the expressed wish to speak to her Son, is mentioned as an effort made to "induce Jesus to desist from teaching!"

If those whose experience in spiritual things has, through some good influence, left them free from the narrow lines of sectarian bias, will but for a moment reflect upon the beautiful life of the Holy Family; upon the unwearied devotion of the Virgin Mother at all times, and especially when the [25] prophetic sword of sorrow pierced her soul as she witnessed the dying agonies of her Son, such reflection must convince them that a belief, that such love could be extinguished at the cross, and that the Virgin Mother made no further effort towards a meeting, is a thousand times more difficult of comprehension than the catholic belief which, in its beautiful naturalness, has come down to us from the beginning.

Let us in charity think that this unnatural and improbable explanation is not received as a belief among our friends, but as only one of many opinions whose truth, no one, not even the author, could be expected to verify. There can be no comparison, no rivalry, between the sinless maiden who was The Immaculate Conception that she might be worthy to be the Mother of God, and this converted sinner, Mary Magdalen, the friend of the divine Saviour.

The holy women mentioned came after the manner

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25 St. Luke ii, 35.

of the Jews to anoint with sweet spices the body of Jesus; not as chosen witnesses of his Resurrection, and who were commanded by the Angel of God, to "go tell his diciples and Peter," who were his chosen witnesses, where they were subsequently to meet him.

The ancient liturgies of the Church unite with no dissenting voice in calling Mary, the "Glorious Ever Virgin," and Catholic Tradition has sung no songs more unitedly and perseveringly through the Christian Ages than that "a Virgin brought forth, yet a Virgin remained." So eminently fitting is the catholic belief in the perpetual virginity of Mary, that the discordant note which protestantism has raised concerning it, is easily recognized as being "of the earth earthy," and is incompatible with the exalted beauty and grandeur of God's great work inaugurated for man's redemption by the Incarnation of his Son.

The great number of our separated brethren, who have denied the divinity of our Lord, failed to find the divine Child, from their refusal to look where the first Christians found him, "with Mary his Mother."

In the Angelic salutation, these words are found: "Blessed art thou among women." Upon the visit of Mary to her cousin St. Elizabeth the latter uttered in a loud voice the same words: "Blessed art thou among women," which brought from Mary this concordant response: "Behold from henceforth all generations shall call me Blessed." Does this protestant explainer, call Mary "Blessed?" Do protestants habitually speak of Mary as Blessed? Would it not be in the nature of an accident,—a slip of the tongue—if they did?

If the generations of men who refuse to take part in this prophecy of the Holy Ghost, who constantly neglect to call Mary "Blessed," or even think of her as such; who fail to regard her consent as a necessity of the Incarnation,—let them think when they trim with shining greenery, and red berries, their temples at Christmas tide, whether or not they have any part or lot in the matter. It is an occurrence passing strange, that an announcement from God's throne by a special messenger—thus presaging news of the greatest importance—should cause our brethren of many names to stand aloof from it!

The protestant educator seemingly speaks approvingly of "the protestant spirit of opposition," and himself gives an example of opposition to the divine Will, by refusing to call Blessed, whom God called Blessed, and whom God chose also to be the Mother of his Son, the spouse of the Holy Ghost, who was by all generations to be called "Blessed among women." The design of this commentator is easily seen to be the placing of the Blessed Virgin on a plane far below that of Mary Magdalen!

As the cavernous depths of the burntout craters of the Moon, swing blind and blackening in the morning air untouched by the day's bright beams; so protestantism, drear, dark and cold, suffers an additional chill, at the mention of the sweet name of the Blessed Ever Virgin Mary.

Let an examination now be made concerning how this New Testament prophecy is fulfilled in the Catholic Church. A devotion called the Rosary is largely prac-

ticed, in which Mary is called Blessed fifty times. There is a confraternity, whose members encircle the earth, and who engage to perform the devotion daily. There is also another confraternity world-wide, who promise to say a certain allotted portion of this devotion every twenty-four hours so that some one of their number will be engaged in calling Mary, Blessed, at all hours of the day and night. As these confraternities exist all over the world, it is safe to aver that there is not one tick of the clock year in and year out, in which in some part of the world, Mary is not called Blessed. In the Catholic Church alone is seen the fulfillment of this Gospel prophecy. If we could imagine that this Church should at once be overthrown, be lost, as it were, in the blackness of annihilation, where then would this prophecy see its fulfillment?

Now as protestants have carefully cut themselves off from all connection with this Gospel, by their refusal to honor whom God has delighted to honor, it is therefore manifestly true that the Catholic Church, and she alone has any connection with this part of God's written Word and thus is the true explainer of the Gospel; the true and only Church of the true and only God.

As protestants insist upon restricting the meaning of the word worship, to the act of paying divine honor, it becomes necessary to deny the oft-repeated calumny that we worship the Blessed Virgin Mary. The Council of Trent defines that, "the saints reigning with Christ offer up their prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, help and assist-

ance, to obtain favors from God through his Son Jesus Christ, who is alone our Redeemer and Saviour."

Catholics pray to God that he will give them all desired blessings, but to the Blessed Virgin and the saints, for their intercessory supplications, as any Christian may ask the prayers of a good man in his behalf; as St. Paul asked the prayers of the Churches to whom he addressed his epistles; and as the Almighty commanded the friends of Job, to solicit his intercession for the pardon of their sins. So we say "pray for us Holy Mother of God, that we may be made worthy of the promises of Christ."

[26] "So far from making gods and goddesses of the saints we hold that as they have no virtue or excellence but what has been bestowed upon them by God, for the sake of his Son Jesus Christ, so they can procure no benefit for us but by means of their prayers to the Giver of all good gifts, through their and our common Saviour Jesus Christ. In short they do nothing for us mortals in heaven, but what they did while they were here on earth, and what all good Christians are bound to do for each other, namely they help us by their prayers. The only difference is that as the saints in heaven are free from every stain of sin and imperfection, are confirmed in grace and glory, so their prayers are more efficacious for obtaining what they ask for, than are the prayers of us imperfect mortals."

Protestants seek to raise an objection to the invocation of the Blessed Virgin and the saints, by the affirmation that Christ is the only Mediator between

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[26] "End of Controversy," Milner, p. 228.

God and man. In this we heartily concur, as St. Paul teaches [27] "There is one Mediator between God and men, the man Christ Jesus." That, however, can in no sense militate against the mediation of the saints, which is entirely intercessory, and wholly dependent on the mediation of Christ.

Our opponents also contend that the invocation of the saints presupposes in them the divine attribute of omnipresence, which is blasphemous. To this may be answered that if, [28] "there is joy before the angels of God over one sinner that repenteth," it would appear that perhaps a part of the felicity of the saints in heaven consists in watching over their friends on earth, and in rejoicing over the good effects of the intercession which they themselves have made for them. But if this be not so, still God is quite able, and we may suppose willing, to reveal to the Blessed Virgin, and the saints, the supplications addressed to them by us poor mortals here below.

The practice of invoking the aid of angels is found in the Old Testament in many places. [29] Jacob asked and obtained a blessing from the angel with whom he mystically wrestled; [30] he also invoked a blessing from his angel, for Joseph's sons. And again, [31] that Joshua fell upon his face before an angel and worshiped. But if a catholic were to be seen praying before a picture or statue of the Blessed Virgin or some saint,

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27 I Timothy ii, 5.
28 Luke xv, 10.
29 Gen. xxx, 11, 26.
30 Gen. xlvii, 16.
31 Joshua v, 14.

a protestant onlooker would experience the confirmation of that early teaching regarding the idolatry of catholics, although the picture or statue would be regarded by the user as a representation only, and would be no more worshiped than is the bedpost before which so many protestants delight to pray.

Pictures and statues of the Blessed Virgin and the saints are used as a help to devotion by exciting feelings of respect and veneration for the subjects of them, as we are reminded by the pictures of Washington, Lincoln and others what these noble men did for our country. Our friends need have no fear that there is a catholic on earth so ignorant as not to know the sinfulness and uselessness of praying to stocks and stones.

St. Basil in the fourth century says: [32] "I invoke the apostles, prophets and martyrs to pray for me, that God may be merciful to me, and forgive me my sins. I honor and reverence their images since these things have been ordained by tradition from the apostles, and are practiced in all our Churches."

In the writings of St. Irenaeus we read: [33] "We venerate and worship the angelic host, and the spirits of the prophets, teaching others as we ourselves have been taught." That the saints in heaven pray for us seems evident from the passage in Revelations [34] where the four and twenty elders have "golden vials full of odors, which are the prayers of saints." Now as the saints in heaven have no longer need of prayers

32 Epist. 205-7-111, edit. Paris.
33 Apol. 2 prope Init.
34 Rev. v, 8.

for themselves, and as there is no one besides, that they could pray for, it seems fair to presume whom they pray for us, and therefore it must be right to ask for their intercession. All the Eastern Churches which separated from us—centuries before modern protestantism was thought of—fully agree with us as to the great benefit to be derived from the invocation of the Blessed Virgin and the saints.

The divine Son on the cross, in confiding his Mother to his beloved disciple St. John, made her, as it were, the mother of us all. Our confidence in the Blessed Virgin's love and intercession, is the confidence of children in their mother. At mere mention of Mary's name, Satan trembles, but her children's hearts are softened and the way prepared for a greater trust and confidence in Mary's Son.

Mary is a creature, and between the created and the Creator, is a sea of wide extent, a gulf unfathomable. The Church would hold under an anathema those who would worship as Divine the Blessed Virgin, or declare her the equal of her Son. Mary is not the source, but the channel, through which God's graces flow to men. In loving and honoring Mary, we only do what God himself has done, and whose example it is always safe to follow. We have less fear that the divine Son will be displeased if we love his Mother, than if we loved her not; for those who love the Mother will never deny the Son. If Mary was not the Mother of God, as St. Elizabeth said she was, then the Bible is not true and the Christian religion a vain delusion.

Considering all that has been said in this chapter, let the reader have no fear to join with us in the Angelical Salutation: "Hail Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb," Jesus. And fail not to conclude in the language of the Catholic Church of all ages: "Holy Mary, Mother of God; pray for us sinners now and at the hour of our death."

## CHAPTER XII.

### Purgatory and Prayers for the Dead.

[1] "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." The doctrine that there is besides heaven and hell, an intermediate place of detention where the souls of the faithful departed undergo a purifying process—as gold is subjected to the refiner's fire before it becomes pure, —is a doctrine which together with its correlative of prayers for the dead, is one of the most ancient beliefs known to man, and which long antedates the coming of the new law of grace and truth by Jesus Christ.

If our opponents contend that the quotation at the commencement of this chapter is not from the Bible, it should be a sufficient refutation to say, that it was our divine Lord's most common practice to quote Scripture from the Septuagint which contains the words above written. He knew that the Jews, in accord with the text, practiced praying for the dead, but although finding fault with them for many things, it is nowhere recorded that *he had ever reproved them for practicing this Scriptural injunction.*

This doctrine of a middle state, believed by the Church, from the beginning, was treated by the "reformers" with the greatest hostility. The statement of the text quoted, in the clearness and freedom from ambi-

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1 II Machabees xii, 46.

guity, made their explanations of it an impossibility. There was nothing to be done but to kill the witness. The Church of England declared it "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Therefore the books of the Machabees were excluded from the English protestant Bible. Now if this text is in the Bible, that of itself alone would be sufficient to establish the catholic belief.

The Septuagint—a Greek version of the Old Testament—was made by the Hellenist Jews about two centuries before Christ. St. Augustine spoke of the Septuagint as "approved by the Apostles." In the New Testament, out of three hundred and fifty quotations from the Old Testament Scriptures, about three hundred were from the Septuagint. The Council of Hippo, A. D. 393, pronounced the first and second books of Machabees, canonical. The Council of Carthage, A. D. 397, declared the same books canonical, giving the reason that "it is from our fathers that we hold that these books are those which should be read in the Church." Pope Innocent I, A. D. 405, in the list of canonical books includes the two books of the Machabees. In the year 679, Pope Gelasius declared canonical the same books. The Council of Trent affirms the judgment A. D. 1545, sanctioned by the Vatican Council in 1870.

We know that the Greek Church has the same canon of Scripture, for in the seventeenth century the protestants made overtures for a union with that Church, but the canon of Scripture proved an insurmountable

obstacle, the Greeks holding to the same canon as the Council of Trent saying: "We regard all these books as canonical; we recognize them as Holy Scripture, because they have been transmitted to us by ancient custom, or, by the Catholic Church."

It is very easy to recognize the work of the protestant explainer who fears not to expunge from the Bible what he does not wish to see there—and as in this case,—places on the level of spurious writings, that which had been declared by Jew, and Christian, to be the Word of God.

The "New International Encyclopedia" under the heading "Apocrypha" says: "It has been customary, since the time of Jerome to apply the term to a number of writings which the Septuagint had circulated amongst the Christians, and which were sometimes considered as an appendage to the Old Testament, and sometimes as a portion of it. The Greek Church, at the Council of Laodicea, A. D. 360, excluded them from the canon."

If we consult the article under the heading "The Books of the Machabees" in the same work, the statement is found that "the first and second books are declared canonical by the Council of Trent. The third (book) is also considered canonical by the Greek Church." So in one volume of the Encyclopaedia we are told that the Greek Church excluded from the canon of Scripture the first and second books, and in another volume, that the same Church declared the first, second and third books to be canonical.

As the Greek and Latin Churches were, at this time,

in union under the Roman Pontiff, their canon of Scripture was, necessarily, the same and, as a matter of fact, has always so remained.

Our opponents seek unweariedly for a tangible connection with the past; they speak and write about Augustine, Jerome and a score or two like sturdy Papists. They show familiarity with these ancient authorities by quotations from their works; but in all this politeness and seeming good-fellowship, there is to be feared an interested motive: they take, here and there, some part of an argument or statement which, separated from its context, makes the venerable author a witness for themselves.

In Dr. Fallows' Protestant Encyclopaedia, is to be found a case in point; where St. Augustine is quoted as saying: "Let us omit those fabulous books of Scripture which are called apocryphal because their secret origin was unknown to the Fathers." Further on in the article is a list of apocryphal books according to the protestant canon; containing of course the two books of the Machabees. The design is, that the unsuspicious reader will, through this quotation, connect St. Augustine with the rejection of the two books of the Machabees.

While Augustine may well have been the author of the quotation, yet the attempt to connect him with the approval of the protestant canon of Scripture, adopted many centuries afterwards, may, through the inattention of a careless or prejudiced reader, accomplish its purpose; yet it can hardly be considered in harmony with the highest moral principles of mankind. The

testimony of St. Augustine was, that the two books of the Machabees, were "approved by the Apostles," and he was present and assisting at the Council of Carthage, when these books were declared to be the Word of God.

This is but one of a thousand instances, in which the venerable Fathers of Christendom have been compelled to do duty as witnesses in favor of protestantism. As all efforts to connect primitive Christianity with the rejection of these books will result only in failure, it follows that the existence of Purgatory and the practice of prayer for the dead, the title of this chapter, is a divinely revealed doctrine and *not a* "fond thing vainly invented," but stands duly accredited as Scriptural doctrine sanctioned by the tradition of nearly twenty centuries.

Our divine Lord, in St. John's Gospel, says: [2] "No man hath ascended into heaven, but he that descended from heaven." Where then were the souls of the just, from Adam, until Christ? Not being allowed to enter heaven till after Christ's Ascension, these souls were detained in limbo, and it was to them that, according to [3] St. Peter's first epistle, Christ preached after his death to "those spirits who were in prison."

From the Scriptures then we learn, that the souls of the departed are not necessarily either in heaven or hell, but may, for a time, be in a third place. Since Christ's ascension, by which act heaven was opened to the just, there is no longer need for the

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2 John iii, 13.
3 I Peter iii, 19.

prison of the just; but the need for the prison of hope, the refiner's fire, Purgatory, will remain till the end of time.

Again, St. Paul [4] is found praying for Onesiphorus "because he hath often refreshed me, and was not ashamed of my chain. The Lord grant to him to find mercy of the Lord on that day." Dr. Döllinger remarks on the text that [5] "the Ephesian Onesiphorus, was clearly no longer among the living. St. Paul praises him for his service but does not, as elsewhere, send salutations to him, but only to his family." [6] The protestant Jeremy Taylor, admits that Onesiphorus was dead at the time of the Apostle Paul's prayer for him. A protestant Dictionary of the Bible, upon this subject, says: [7] "It is not perfectly clear whether at the time when St. Paul wrote, Onesiphorus was alive or dead; but the references to his 'house' rather than to himself make it most probable that he was now dead."

Had this important text, from St. Paul's Epistle to Timothy, first seen light in II Machabees, its fate would necessarily have been linked with the text at the commencement of this chapter, and the protestant air would have been "perfectly clear," regarding any mention of the error of St. Paul's course in here praying for the dead Onesiphorus. But as a greater appearance of safety lay in relegating to a level of spurious writings these books of the Old Testament, and no appearance

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4 II Tim. i, 16-18.

5 "First Age of the Church," p. 251.

6 Works of Jeremy Taylor, D. D., Vol. vi, p. 462.

7 "A Dic. of the Bible," Vol. iii, p. 622, James Hastings, M. A., D. D.

of safety in a like treatment of the books of the New Testament; therefore it is, that our brethren tread, with halting steps and tender feet, the ancient and thorny grave of Onesiphorus. Thus some protestant commentators ignore entirely, and others dispute the death at this time of Onesiphorus, while others admit it, but deny that St. Paul prayed for the dead Ephesian, but only expressed "a pious wish for his spiritual welfare!"

As protestants have declined to receive light from any source save from the Sacred pages, the light which the history of early years throws upon the explanations of Bible texts, and the pious practices that naturally follow those explanations being excluded, our friends are cut off from one of the most reliable sources of information in existence, and as in this, so with many other instances, are able to reach no conclusion possessing either clearness or certainty. If the ancient liturgies be carefully examined, even the most prejudiced can hardly fail to acknowledge that it was a custom universally observed "to pray for the dead that they may be loosed from sins."

These liturgies may not be welcome evidence, but they cannot be gainsaid, they are historical witnesses to the truth, and conclusively prove that St. Paul was not introducing an innovation, but following the usual practice when praying for the departed Onesiphorus.

Liturgy of Jerusalem. [8] "Remember, O Lord, the God of spirits and of all flesh, those orthodox whom we have remembered, and those also whom we have not remembered, from just Abel even unto this day;

8 "Faith of Catholics," Capel, Vol. iii, p. 201.

do thou give them rest in the region of the living in thy kingdom, in the delights of paradise, in the bosoms of our holy fathers Abraham, Isaac and Jacob, whence sorrow, grief, and lamentation are banished away, where the light of thy countenance visits and shines continually."

Liturgy of Alexandria. "Give rest, O Lord our God, to the souls of our fathers and brethren, who are departed in the faith of Christ; being mindful of our forefathers from the beginning of the world, fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, saints, just men, and every spirit of those who have died in the faith of Christ; and of those whom we this day commemorate, and of our holy father Mark the Apostle and evangelist, who showed unto us the way of salvation. . . . And give rest to the souls of all these, O Lord our God, in the tabernacles of thy saints, granting unto them in thy kingdom thy promised good things, which eye hath not seen nor ear heard . . . Give rest to their souls, and vouchsafe them the kingdom of heaven."

Not desiring to unnecessarily weary the reader, we briefly refer to the liturgies of Constantinople, the Syriac liturgy, Roman, Armenian, Nestorian, Coptic, Etheopian, Jacobite, as well as all existing liturgies, none of which are without prayers for the dead.

[9] Tertullian in his work, "advises a widow to pray for the soul of her departed husband, imploring for him repose and a participation in the final resurrection, and the making of oblations for him on the anniversary

[9] Ch. x on single marriages.

days of his death." St. Augustine says: [10] "The prayers of the Church, or of good people, are heard in favor of those Christians who departed this life not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So also, at the resurrection of the dead, some will be found to whom mercy will be imparted, having gone through those pains to which the spirits of the dead are liable. It would not have been said of some, with truth, that their sin shall not be forgiven, neither 'in this world, nor in the world to come,' unless some sins were forgiven in the next world."

Origen thus explains I Corinthians, third chapter, thirteenth and fifteenth verses: [11] "If on the foundation of Christ, you have built not only gold and silver and precious stones, but also wood and hay and stubble, what do you expect when the soul shall be separated from the body? Would you enter into heaven, with your wood and hay and stubble, to defile the kingdom of God: or, on account of these encumbrances, remain without, and receive no reward for your gold and silver and precious stones? Neither would this be just. It remains then that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a 'consuming fire.' But this fire destroys the wood, and hay, and stubble, not the creature, but what the creature has himself built. It is manifest then that in the first place, the fire destroys the wood of our trans-

10 De Civit Dei. lib. xxiv.
11 Hom. xvi, in Jer.

gressions, and then returns to us the reward of our good works."

St. Chrysostom writes: [12] "It was not without good reason 'ordained by the Apostles,' that mention should be made of the dead in the tremendous mysteries (the Mass), because they knew well that they would receive great benefit from it."

Many volumes would be required to contain all that the Fathers have written upon this subject during that period in which protestants themselves have maintained that the Church had not yet lost its innocence, had not succumbed to the aggressions of the Papacy. They hear the voice of all Christian antiquity proclaiming the existence of Purgatory a fact beyond question, yet they are not inclined to hear its voice, not convinced, though it speak ever so wisely.

Our friends wish, and expect, to reach heaven indeed; but the route, to meet their approbation, must be direct, continuous, and pleasant. They do not wish to spend any time on the way, particularly in Purgatory; but just in that condition and state of spiritual imperfection, in which death may overtake them, and, being perhaps wholly unappreciative of the immensity of God's holiness, they feel no misgivings about appearing at once, with all their human frailties and the soil of their earthly life still fresh upon them, with their little accumulations of wood, hay, and stubble—face to face with that dread Presence, of whom it has been written that none without the wedding garment of perfect holiness may dare to look. Surely this must

[12] "Faith of Catholics," Vol. ii.

be the acme of presumption. Seldom a faithful saint is seen without some trifling imperfections; but what is to be said of the majority of faithful sinners?

Protestants, in the extreme of charity, consign their dead relatives, and friends, to immediate perfect bliss in heaven, although living with them on earth ~~the latter~~ may, at times, have been somewhat in the nature of a trial of patience. ~~to the former~~. Suffering and death naturally, and rightly, claim our sympathy, and disarm criticism; but our dead, simply because they are dead, are no nearer saintship than when living.

The ordinary Christian, being but a frail creature at best, much dross is found with the gold of his good works: of this dross the soul must be cleansed in the refiner's fire, or remain stained with it outside the heavenly portals.

All sin is punished either in this world or in the world to come. The few Christians who die sinless, will go directly to heaven. Those whose mortal sins remain unforgiven at death, will go directly to hell. The third class, however, those whose mortal sins have been forgiven in the great consolatory Sacrament of confession, and yet are far from being free from imperfections and lesser sins, for the punishment of which, eternal damnation would not serve the ends of God's justice, are mercifully provided with a third place—Purgatory, where they will suffer punishment in proportion to the gravity and number of their offenses.

In this way God is enabled to "reward every man according to his works." Saint Paul says: [13] "Every

[13] I Cor. iii, 13-15.

man's work shall be manifest; . . . and the fire shall try every man's work, of what sort it is. If any man's work abide, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." The evident meaning of this Scripture is, that those who at death have besides their good works, much wood, stubble, and hay—symbolizing venial sins—must abide in the refining flames of Purgatory, until fitted for the abode of celestial bliss where perfect holiness alone contemplates through the Beatific Vision—the face of God!

Overconfident must be our separated brethren, to prefer their own private opinion to that of the Church whose voice, living and perpetual, sounds as a trumpet blast through the ages from the days of the Apostles to the present time. A voice that without shadow of variableness echoes, in their very words, the teachings of Origen, Augustine, and the Fathers of Christendom whose names protestants profess to reverence, and who, from their nearness to the Apostolic age, must have known, if any people on earth could be supposed to know, what the first teaching upon this subject really was.

It has been shown that first the Jews, then the primitive Christians, the Greeks, and every Eastern sect that separated from us, thought it "a holy and a wholesome thought to pray for the dead," and in the ritual of the Episcopal Church, we find this prayer: "And we beseech thee, that we, with all those who are departed in the true faith . . . may have our perfect con-

summation and bliss, both in body and soul, in thy eternal and everlasting glory," etc.

In the II book of the Machabees we read that "Machabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead (his slain companions), thinking well and religiously concerning the resurrection. For, if he had not thought that they that were slain should rise again, it would have seemed superfluous to pray for the dead." The practice of praying for the dead, and especially that of almsgiving in connection therewith, was severely reprobated by the "reformers."

Those who are accustomed to the practice of economy in religious practices, are wont to feign commiseration for catholics, who, because they give alms for various religious purposes—among them offerings for the Holy Sacrifice of the Mass in aid of the souls in Purgatory —are regarded as being systematically fleeced, in the interests of superstition, by a rapacious clergy.

Upon this subject the historian Lingard remarks: [14] "During the controversial war which sprung from the reformation, when the prejudice of party eagerly accepted every accusation against the clerical orders, writers were strongly tempted to sacrifice the interests of truth at the shrine of popularity. They pretended to discover, that the practice of praying for the dead originated in the interested views of the clergy, who, while they applauded in public, ridiculed in private the easy faith of their disciples.

"The idea may be philosophic, but it is pregnant

14 "Anglo Saxon Church," p. 154-5.

with difficulties. The man who first detected the imposture should have revealed the mysteries by which it had previously been concealed. He should have explained by what extraordinary art it was effected, that of the thousands who during so many ages practiced the deception, no individual in an unguarded moment, no false brother in the peevishness of discontent, revealed the dangerous secret to the ears of a misguided and impoverished people.

"He should have shown why the conspirators preserved even among themselves the language of hypocrisy; why, in their private correspondence, they anxiously requested from each other the prayers which they mutually despised; and why they consented to make so many pecuniary sacrifices during life, merely to obtain what they deemed an illusory assistance after death.

"Till these difficulties can be removed, we may safely acquit the Anglo Saxon clergy of the charges of imposture and hypocrisy. The whole tenor of their lives deposes that they believed the doctrines which they taught; and if they erred, they erred with every Christian Church which then existed, and with every Christian Church which had existed since the first publication of the Gospel."

What more consoling thought, than that our dear ones, who have passed to that "new and undiscovered country, from whose bourn no traveler returns," can yet find help and succor in their great necessity, from our alms and prayers. Let us then, who by our intercessions have stormed high heaven for the welfare of

our friends on earth, not forget them at the grave; remembering well the text, that "it is a holy and wholesome thought to pray for the dead."

Death is but the temporary separation of the body and soul; the body alone dies, the soul lives on. In Purgatory, the soul, sensible to the pain of the deferred vision of God and of material fire, yet hopes, remembers, loves. In hell on the contrary cursing, raging, and choking in the sulphurous fumes of a fire that never consumes, that is never extinguished; the souls of the damned, damned because they refused succor—live on forever and forever in indescribable agony, remorse, and despair.

[15] ". . . . .
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

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15 Tennyson.

## CHAPTER XIII.

### Indulgences.

That an Indulgence is a permission to commit sin is the belief of many protestants: their words, and their writings, give evidence. That this belief, in some cases, is retained for the pleasure it gives, seems likely when we notice the difficulty in removing these impressions, and the probability of their ultimate return. When a pleasing bit of knowledge has been acquired in one's youth, it is given up with reluctance in after life, and its ghost is apt to haunt us even after our belief in ghosts has passed away forever.

Readers of protestant history would do well to remember, that an Indulgence can be obtained only, through the absolution of the priest following a full and contrite confession of sin. Our friends, zealous for our welfare, and seemingly suspicious that the Church will make so easy the terms of our pardon, that we, discerning the facility with which sin is forgiven, may be the more readily enticed to a greater fall, are untiring in their efforts to keep the danger before us. But all this solicitude appears unnecessary, if we stop to think of the relative care and thought considered necessary by each in the important work of obtaining God's pardon for sin.

The protestant in his "closet," confesses to God—as much or as little as he likes—he also confesses with

great decorum in public with others, that "we have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us." All of which seems comparatively easy; nothing here of a humiliating character, all is polite, proper, and pleasing.

On the other side, the catholic to obtain God's pardon for his sins, must spend some time in prayer that he may secure grace and enlightenment to know his sins and to be truly contrite for them; he must meditate upon the greatness of even a small sin when the offense is against a God of infinite holiness. The penitent will also make a careful examination of his conscience by the aid of the Ten Commandments, regarding his threefold duty to God, to his neighbor and to himself. The preparatory work being finished, the catholic, waiting his turn enters the confessional and kneels on a soft and luxurious board. The Father Confessor being occupied with a penitent on the other side, our supposed penitent will wait his convenience. During this brief season of expectancy and trepidation the novice will note the absence of any aperture through which, according to protestant legends, money is to be passed to the priest.

The penitent begs the Father's blessing, and with head bowed down says: "I confess to Almighty God, to Blessed Mary ever virgin, to Angels and Saints, and to you Father; that I have sinned exceedingly in thought, word, and deed, through my most grievous and exceeding great fault." Here must be given an exact account of all sins committed since the last con-

fession. Perhaps he has indulged to excess in eating or drinking; been neglectful of his neighbor's honor; given too low a valuation of his property to the assessor; strained the truth in reciting the good qualities and freedom from blemishes of a horse, which he has for sale. He may have broken one of the Ten Commandments, or engineered a corner in wheat, or fuel—thank God not yet on air—by which resulted untold suffering to God's poor.

The account-book of God, must be unabridged and kept in double entry, to show all the sins that men and women in good social standing commit in the mad rush for wealth and position, in an age which—if not prone to overscrupulousness in its methods—yet professes to be charmed with the thought of much learning, and the graces and refinements of life.

In confession all sins must be declared, for, if the penitent through carelessness or shame, makes a confession other than complete, far from obtaining God's pardon through the absolution of the priest, goes out of the confessional more guilty than when he came in. All catholics know that much at least about confession. In this case, supposing the penitent to have made a good confession, he will upon his knees before the Blessed Sacrament return hearty thanks for the infinite mercy of God that has enabled him to perform this act of penance, and, feeling the burden of his sins removed, is joyful of heart as a prisoner loosed from his chains. Rich in blessings and inexpressibly sweet are these moments before the Blessed Sacrament after confession.

Now the penitent will say the prayers which the confessor gave as a penance. Ordinarily these few things are all that strict obligation requires for obtaining the pardon of sin. It would seem that this work would be sufficient to deter catholics from rushing into sin as soon as they leave the confessional; but alas! do not protestants tell us, that, frequently the confessional has, on the contrary, the effect of encouraging sin. "It is evil and that continually," says good Dr. Barnes in his "Gospel Notes." There remains something to be further considered. Though the penitent has received pardon he will not escape the temporal punishments due for the sins which he has confessed. This according to protestant reasoning would be another inducement to repeat the offense.

The penitent having done penance is now ready to complete the requirements for securing an Indulgence by preparing himself through the medium of suitable devotions for making a worthy communion; after which he will say the prescribed prayers for the Pope's intention, and make his thanksgiving. Then he may hope that by the grace of God and the favor of the Sovereign Pontiff, he has secured an Indulgence. That which is above all price, has been obtained without price!

It would seem to the unprejudiced reader that no comparison could be instituted regarding the thoroughness, extent, and humiliating character of the work performed by the two parties in this supposed case. The protestant has not confessed to, or before men, but in secret and in the dark. Without a skillful and disinterested counselor—a Prophet Nathan, to say "thou

art the man"—is it not possible, nay likely, that he may through bias, and that self love that doth hedge us in, have failed to realize the full extent and gravity of his fault, and thus have invalidated his confession?

David failed to comprehend the enormity of his transgression until the awakening of his conscience under the scathing denunciation of the prophet. Our friends are often aware of our frailties and shortcomings, when the sentinel on our watch-tower is calling "all's well." In mentioning a circumstance to one's confessor, it is often in the nature of a surprise, to consider the viewpoint from which an entirely impartial judge will regard what we were inclined to believe to be a fair excuse.

Our protestant friend having neglected the Scripture which says, "confess therefore, your sins one to another," and having no physician of the soul to bring to mind and assist him to discover the quality, nature, and extent of his fault, would be likely to be more indulgent with himself than would an entirely disinterested adviser. The catholic, who has the advantage of good advice, is more likely to make a good confession than the other. Again the test of humility is wanting in the confession to God alone; it is comparatively easy in the solitude of one's chamber with the door locked, to confess to God, but when a gentleman goes to another gentleman, and getting down on his knees before him, tells of some particularly outrageous sin which he has committed, while certainly embarrassing, it is also a first-rate test of one's humility and sorrow. The chances are ten to one, that he who confesses to God alone,

will repeat the offense, rather than he who confesses to the priest as God's agent.

After this brief sketch regarding the method of obtaining an Indulgence, it is necessary to inquire what an Indulgence is. As the system of rewards and punishments is the basic principle of all government, we see the practice of granting Indulgences in use both in civil and ecclesiastical affairs.

Let us take the case of a prisoner under sentence of death. His friends may efficaciously plead for a full pardon, and thereby secure for him what we should call a Plenary Indulgence.

Thus we see during the Civil War, President Lincoln exercising this prerogative in favor of many a young soldier sentenced to be shot for dereliction of duty; his great heart being unable to withstand a mother's tears. Again, every convicted felon in our prison, is entitled under the credit system, to a remission of a certain number of days or years of penal servitude as a reward for good behavior, which is practically what we call an Indulgence of so many days or years.

The catholic, because of this system is far more diligent in frequenting the sacraments of Confession, and Communion, than might otherwise be the case, that he may, by obtaining Indulgences, shorten his stay in the purgatorial fires. The felon works with courage and perseverance that he may the sooner secure the sweet boon of freedom. The student at school does his best work under the stimulus given by the credit system. The soldier, the civilian, and all, in the various walks of life, strive for excellence under the alluring

prospect of a just reward. The disciples of the Master received no reproof for manifesting their desire to know what it should profit them for having left all to follow him. Without the lure of heaven before our eyes, who among the best of us would be enamored of penances and prayers?

A principle of action which our divine Lord has sanctioned, his Apostles have practiced, and which the nations of the earth have adopted, must be considered as the best of all systems for all; and as we have seen, this system is nothing new, but simply the catholic doctrine of Indulgences. What then must be thought of the discernment of those who would find that the convict's, the soldier's, the scholar's Indulgences must lead to, and constitute in themselves a license to commit sin!

Strictly speaking, an Indulgence is the remission of a part—sometimes the whole—of the temporal punishment which remains due to sin, after it has been forgiven in the Sacrament of Penance. As an instance in point, after David had obtained God's forgiveness for his great sin, he was severely punished by the sentence of death passed upon the innocent child. Had the great God been sufficiently moved by the supplications of the King to rescind the penalty, and preserve the life of his offspring, David would have received a Plenary Indulgence.

As the Church, through her ministers, has the power to remit sin as to its eternal punishment, so she has also the power to remit the temporal punishment incurred, which lesser grant is naturally included in the

greater, the power of binding and loosing given to the Prince of the Apostles in the words: [1] "Whatsoever thou shalt bind on earth shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven."

As the Catholic Church never changes her doctrines, it follows that the doctrine under consideration has remained the same that Luther believed and taught before he had the misfortune to lose the faith. Luther knew well that never in the history of the Catholic Church, had the payment of money been a factor necessary in the acquirement of an Indulgence.

The Indulgence which Tetzel was authorized to preach, and to which Luther took exception, was granted by Leo X. for the double purpose of increasing the spiritual blessings of the people, and the accumulation of money for the building of the greatest of all the cathedrals of the world. Surely it was a noble thought to use God given talents, and the perfection of human skill, in the raising on high to the honor of God, the grandest temple that the world has ever seen, St. Peter's, the masterpiece of man.

A vast number took up the design of the Pope with enthusiasm, large sums were obtained, and thus St. Peter's became the modern glory of ancient Rome. While it was the money alone that built the great cathedral, it was not the money alone—wrung from Christ's poor, as Luther would have us believe—that obtained the Indulgence. All the penitential exercises before mentioned were to be performed with all possible care

[1] Matt. xvi, 19.

and devotion as in the sight of God. No person in a state of mortal sin could secure the Indulgence preached by Tetzel, were he to offer millions for it. While an Indulgence may be obtained *without* money, it cannot be obtained *with* money.

The people who gave the money, gave it of their own free will, with the intention of honoring God, and benefiting themselves. There was no compulsion about it, they were free to take it, and equally free to leave it alone. Besides this particular Indulgence, there were numerous others that could be had without contributing money.

As Indulgences have never been sold—in the ordinary meaning of the term bargain and sale—the hue and cry raised about it is but a vain beating of the air, showing a want of good faith and of that charity that thinketh no evil. [2] "As was proper in this case, the rich paid the greatest sum, the moderately circumstanced a smaller sum, and the very poor nothing, yet all received a like benefit.

"It is difficult to get the facts concerning Tetzel's work, but it seems likely that he was not the best selection that could have been made, and that his zeal ran far ahead of his discretion."

The fact that Luther knew the teachings of the Church concerning Indulgences, and the further fact of his misrepresentations, together with the scurrility of his language, shows that he was not in good faith, and in his account of the Pope's Indulgence, which here

2 "Hist. West. Europe," by Prof. James Harvey Robinson, p. 391.

follows, the founder of protestantism appears as though playing to the galleries for applause.

[3] "It happened in the year 1517," he tells us, "that a preaching friar, Johann Tetzel by name, came hither, a noisy fellow. . . . The same Tetzel hawked about the Indulgence and sold grace for money, dear or cheap as best he could. At the time I was a preacher here in the monastery, and a young doctor fresh from the anvil, glowing and bold in Holy Scripture. As many people went from Wittenberg . . . after the Indulgence, I—so truly as Christ redeemed me—not knowing what the Indulgence was . . . began to preach mildly that men might do better than purchase the Indulgence. . . . Now, to come to the true cause of the Lutheran teaching, I let all go on as it went (!). However, it comes to my mind how that Tetzel had preached loathsome and fearful articles, which I will now name, to wit: Item, the red Indulgence-cross, with the Pope's banner erected in the churches, was as efficacious as the cross of Christ.

"Item, if St. Peter were here now, he could have no greater grace or power than he had himself. Item, he would not change places in heaven with St. Peter; for he had released more souls with Indulgence than St. Peter by his preaching. Item, when a coin was placed in the chest for a soul in purgatory, as soon as the penny fell ringing upon the bottom, the soul immediately started for heaven. Item, there was no need to feel grief, or sorrow, or repentance for sin, if a man bought the Indulgence. Tetzel also sold the right

[3] "Hist. of Eng.," by Henry Smith Williams, Vol. xvii, p. 252.

to sin in future time. He pushed his traffic to a fearful extent: everything might be done for money."

The language of this excerpt—a part of which from its extreme "frankness" has been omitted—is easily recognizable as that of Luther. It is surprising that Luther had no knowledge of what the Pope's Indulgence was, yet felt it incumbent upon him to preach against it. Did he wish us to understand that he oftenest preached upon those subjects of which he knew nothing? Or was it that whatever the Pope saw fit to order, Luther on general principles and without knowledge concerning it, saw fit to oppose? It seems out of the usual course, that he should make oath to an unimportant statement, and fail to do so when attributing acts to Tetzel, which if true, would consign him to the shame and contempt of all men. Thus the language attributed to Tetzel remains uncorroborated by either oath or witness.

It is well-nigh impossible for protestant preachers, editors, historians, novelists, and writers in general, to use correct terms in describing catholic belief and practice. It has never been denied by our critics that Tetzel was a representative catholic, for it is to their interest to maintain that fact; but if Tetzel was a catholic, he could never have used the language contained in the "items," which is a wicked and monstrous perversion of catholic truth, and which embodies all the stock-in-trade misrepresentations which protestants—at a later date than that of Tetzel's preaching—introduced in their efforts to discredit this doctrine.

The "items" seem but a retrospective glance, the

things that came into Luther's mind after the lapse of years; a postprandial day dream of an old man after indulging to an unwarrantable extent in the pleasures of the table; a weakness for which the great founder of protestantism was as much renowned as for the "gift of using strong smiting phrases" after his awakening.

As a fitting close to the "items," Luther charges that Tetzel "sold the right to sin in future time." Knowing catholic doctrine, Luther knew this to be impossible. Had the protestant doctor, "glowing and bold in Holy Scripture," ever read there, that "thou shalt not bear false witness against thy neighbor?"

There seems to be in these days an occasional sporadic case among protestant writers, where they are just about to grasp the thought that perhaps it is as well to be reasonably fair, lest the discovery might be made, that for its moral support a just cause needs no fabrications. One such protestant writer in referring to this subject, says: [4] "It is a common mistake of protestants to suppose that the Indulgence was forgiveness granted beforehand for sins to be committed in the future. There is absolutely no foundation for this idea. A person proposing to sin could not possibly be contrite in the eyes of the Church, and even if he secured an Indulgence, it would, according to the theologians, have been quite worthless."

Tardy justice is no doubt better than none, but it requires more than one act of reparation to balance centuries of calumny. The charge that the Catholic Church, in this doctrine, sells permission to its people

4 "Hist. of Western Europe," J. H. Robinson, p. 391.

to commit sin, launched into the world by the ex-priest Luther, has kept its tens of thousands outside the gates of the "one true fold of the one true Shepherd," and has for centuries been—in effect—as much believed as the Bible itself.

Perhaps the doctrine had been abused as every good thing has at one time or another; but who was the paragon Luther who cast the first stone? He was a man who had broken his vows, who had abducted a nun from her convent; who had for the smiles of a prince, *sold* an Indulgence sanctioning his desire to commit bigamy!

Yes, there were some corrupt monks in the old days. Martin Luther was one of them.

## CHAPTER XIV.

### Misrepresentations by Protestant Missionaries and Others.

If we consider the expense attending the proselyting incursions into catholic domain by the "rival churches," it will be found that owing to the necessity of sending at a distance not only a missionary, but a missionary's wife, numerous progeny, and necessary baggage trains, the returns in conversions seem small in proportion to the outlay.

In all countries, there will be found those who are dissatisfied with whatever exists, if for no better reason than that it exists. This is largely the class that upon the advent of the protestant missionary, help to unfurl his banner and hie themselves to the protestant chapel where, posing as "converted Romanists," they are sure of a warm welcome. As the first fruits of the mission their testimony is valuable in establishing a good report concerning the efficiency of the worker in the field. While the mission may not be a success as regards the number of conversions made; yet, through the highly colored reports of the work sent home, interest is revived and protestant prejudice stimulated to a new growth. Thus protestant life at home is largely kept up by missionary work abroad.

As misrepresentations concerning the moral conditions prevailing, especially attacks upon the character

of her priests made in a home community where their lives are as an open book, would prove detrimental to their accusers only, it is evident that to accomplish the desired result, accusations must come from a distance so remote as to bar investigation as to their truth. Here then is the foreign missionary's golden opportunity. The glowing accounts regarding the whiteness of the harvest now ready for the protestant sickle in catholic lands; the longing for the coming of protestantism with its "Open Bible" to usher in the new century light of freedom and progress—makes instructive reading for the home bureau, and conduces to greater financial efforts in the cause.

During the many elaborations of the theme, we learn that great numbers of these poor papists have never heard there was a Bible; the priests, in the interests of their continued subjection, preferring to keep that knowledge from them. The rapacity of the priests for coin is said to be insatiable, and a large proportion of the poor live in sin, unable as they are to pay the marriage fees required. When the same class die they have no priest as they are unable to pay the *price* of a Mass! Without the knowledge that God alone can forgive sin, these poor wretches pay their hard earned money—those that can—for the priests' pardon, and if they should wish to sin, ever so little, in the future, that privilege can only be had by payment strictly in advance.

That this picture may not seem overdrawn, we quote from the "California Christian Advocate," of March 31st, 1904: "In most of these countries," Mexico,

South America, Austria and Italy, "nearly fifty per cent. of the children are born out of wedlock. They have few divorces because the good people are not ceremonially married. Thousands cannot pay the price these merciless friars fix."

The same paper of November 21st, 1907, publishes the following in its notices of new books: [1] "This book," says Rev. Editor Bovard, "is not written to promote strife, but to spread information." This is the "information": "A Catholic priest of Chicago," says the Rev. Author, "has recently published the following: 'One priest made a specialty of working miracles by using a certain brand of holy water which he put up. His laboratory was stocked with bottles and corks. In the corner was an ordinary city hydrant. He got tired blessing a quantity of water from time to time, so he blessed the hydrant, and then when he wanted holy water he filled the bottle directly from the faucet. The holy water was to be taken internally and applied externally. I knew of a case where a poor workman gave fifteen dollars to cure his wife. All the poor man got for his money was a bottle of this holy water. The wife died and the family was evicted for non-payment of rent.' The depth of superstition is not easily sounded, the author thinks, and we (Rev. Mr. Bovard) agree with him that Christian education will cure Romanism. If this booklet were read by the Roman laity, they would have their eyes opened."

"A Catholic priest of Chicago" is, in case we should wish to look him up, rather indefinite. When protestant

1 "The Claims and History of the R. C. Church," by Rev. Henry Schutz, of the M. E. Church.

ministers tell their charming little stories, "for general information," about the teachings of "Romanists," from their ignorance concerning the same, they often fall into the mire.

We have never heard of the use of holy water as a medicine, or as an assisting agent in the performing of miracles. As there are other ingredients in holy water, than water, it could not have been produced by blessing a hydrant. As one may often see in Catholic Churches, a barrel of holy water with faucet and funnel for the convenience of those who may wish to take a quantity home, it is safe to say that it is never sold for any purpose, and that no "certain brand" is known.

As in the celebrated case of the Milkmaid where the fall of one pail of milk caused the loss of eggs, chickens, and a new green dress, so here, the payment of fifteen dollars to the priest, caused the death of the wife and the eviction from the family home of the poor man and his children! Pause, kind readers, and drop a tear.

In a later number of the Christian Advocate is found the following: "We should look naturally for permanency in the marriage relation in Roman Catholic countries, but instead we find a lamentable condition prevailing. Adultery and illegitimacy are rife and rampant in all these Catholic countries. Though the Roman Catholic Church teaches the indissoluble character of the marriage vows, no matter what the offense, yet, as a matter of fact, she is the only Church in all the world that has repeatedly severed the bonds of matrimony."

This is a mistake of the Christian Advocate, as the Church cannot dissolve a marriage once validly contracted. The Pope could not, even had he so desired,

have dissolved the marriage of Henry VIII. and Catherine. When Pope Pius VII. was asked by Napoleon to annul the marriage of Jerome Bonaparte and Miss Patterson, he said: "Your Majesty will understand that upon the information thus far received by us, it is not in our power to pronounce a sentence of nullity. We cannot utter a judgment in opposition to the rules of the Church, and we could not, without laying those rules aside, decree the invalidity of a union which according to the Word of God, no human power can sunder."

It is beyond belief that in any civilized country, "nearly fifty per cent. of the children are born out of wedlock." According to the statistician Mulhall's official tables for a period of forty-six years, in Germany, there were in each one thousand catholic births, fifty-eight illegitimates, and in each one thousand protestant births, eighty-five illegitimates. According to the same authority, from 1865 to 1878—

| There is one illegitimate in every | Catholic countries. | There is one illegitimate in every | Protestant countries. |
|---|---|---|---|
| 43.48 births in | Ireland | 28.57 births in | Holland |
| 18.03 births in | Spain | 19.50 births in | England and Wales |
| 17.85 births in | Portugal | | |
| 15.38 births in | Italy | 11.75 births in | Norway |
| 14.08 births in | Belgium | 11.59 births in | Germany |
| 14.08 births in | Hungary | 10.74 births in | Scotland |
| 13.36 births in | France | 9.80 births in | Sweden |
| 7.69 births in | Bavaria | 9 births in | Denmark |
| 4.40 births in | Austria | 6.99 births in | Saxony |

Regarding the poor showing made by the catholic countries of German Austria and Bavaria, it is but fair to state that owing to the peculiarities of the civil enactments concerning marriage, the applicant for a license must be able to read and write, and possess a certain amount of skill in the science of numbers, together with a specified amount of property. These unusual requirements frequently prove among the very poor to be prohibitory of marriage. These catholics are, in the interests of Christian morality, regularly married by their priests, but as they have no license from the civil authority, their children appear in the tables as illegitimates.

In Italy, many good catholics married by their priests refuse to comply with the demand for a civil marriage by the minions of a "Robber King," and they will regard their children's bend sinister as an honor, not a disgrace. The struggle between the Church and the pagan government of France, in the same manner enables protestants to make a better showing than would otherwise be possible.

These tables, with their explanations, are relied upon to disprove the charges made by the Christian Advocate. There is no "fixed price" for performing the marriage ceremony among us, any more than among protestants.

When little artless stories are heard designed to awaken sympathy for the catholic poor as being victimized by a rapacious clergy, let no one waste a tear, or pass the sad tale on, for there are no people on

earth that venerate their shepherds, and for such good reason, as the humble poor of the catholic flocks.

The Rev. Charles W. Fraser, a Congregational Missionary to Cuba, endeavors to make plain how catholics mismanage affairs at a distance from Boston. [2] "Where Roman Catholicism has chiefly undone things for centuries, the Protestant missionary has a difficult work. We first went to mass, not to court favor with the people, but to show that we were not enemies in the camp. Then the writer called on the parish priest to show him proper courtesy and tell him our purpose in coming to this town. He frankly said there was no religion in the island; money and vice like weeds choked life out of the Church. 'The same people who hear me will hear you, and I think it would be better to go to some heathen field where work would be far easier.' We felt that we must take Romanism at its best, honor and recognize her in the points where we agree, and above all, desire for her as for ourselves a pure ministry and sincere worship.

"One can hardly criticize severely the only religion a people know without tears, when the land is sown with illegitimate sons of priests, where women declare that though dying, they would not confess their sins to such men, yet whose devotion to the Virgin Mary alone keeps them from coming to us. They love our services and have real sorrow when held back from them by fear of a priest whom they despise.

"Truly a strange paradox, but does not their catechism say that the priest is the same as Jesus Christ?

2 "Congregational Work," Vol. viii, No. 5, May, 1904.

If we stormed at such a state of affairs, we would either drive them from all religion or promote slavish submission to a creeping paralysis of soul, which is doubtless worse. By their own testimony they say 'you are better Christians than we.' Hitherto they have been taught that we are atheists, but now we are visited by those who dare not worship with us and they speak to us of things they never say to the priest. We are trying to show them that if there is no room for us in Romanism, there is room for them in Protestantism. . . .

"We have in our *patio* a Kumquot Orange tree, loaded with golden fruit. It is the talk of the town. We gave our friends each two or three of the fruit. The wife of the Roman Catholic organist called on a friend to beseech me to give her a few of them. Quite humorously I said on giving her the fruit, 'you were afraid to ask me for these because you thought the devil was in my house,' a quotation of the priest to frighten children from our Sunday-school. She was worried and confused at my joke, but her husband laughed and said, 'I envy you your godliness. I saw you at our Church and your features never moved while our priest denounced you as a cursed heretic, and what astonished me was to see you put something in our collection box after it.' Strange but true that humor is our greatest weapon against the superstition that surrounds us. A missionary without a little wit and humor would never do more than hasten his own miserable failure.

"Perhaps we are vain, yet there comes a vision of

this old Church; we think of her in all her history; her hymns we are still singing in all our Churches. Her formalism stands as a perpetual rebuke and warning against the decline of spiritual life; yet she speaks the finest words ever given to men."

This humble missionary, so full of regard for his neighbor's honor, begins his work by going to Mass! Catholics consider daily attendance at Mass highly beneficial to the spiritual life, but as protestant ministers do not believe in going to Mass, lest this unusual occurrence should seem to denote some ulterior motive, the missionary makes haste, before he is accused, to set himself right. If we will hear him, it was as a friend, not an enemy in the camp, that he approached the heavenly portals to hear Mass. In imitation, perhaps, of One who sometime wept over a city of Palestine, this good man too weeps as he contemplates the necessity of becoming a hostile critic of "the only religion a people know."

In the missionary's country, three or four hundred religions are barely sufficient to express the devotion of the people to the Giver of all good; while here only that one old-fashioned faith has been taught which enables all to dwell together in unity, as the Scripture commands. Here after centuries of teaching, and practicing, of this one faith, this bearer of a new message has come, to raise doubts in the minds of this simple people regarding their former teachers, and their ancient faith, and, incidentally, of course, make a living for himself and family without the necessity of doing manual labor.

The missionary will seek to show the latest thing out in Simon-pure religion, and will descant long and loud regarding the blessings attendant upon "The Great Reformation," and the superiority of a diversity of religions over one faith. Should he succeed in unsettling the faith of many, he would make just so many busy, perhaps angry, disputants concerning the Bible's meaning; until faith, never too strong, will be seen diminishing and divorce increasing in like degree, in that catholic land, as witnessed here in this protestant land, where marriage is being debased, until it has become little else than an experiment, which may be improved upon by further and like experiments later on.

We leave this pious missionary to reconcile his conscience with this breach of charity, in publishing to the world his snap judgment against the priests of a country which, from his brief stay in it, he could have known little or nothing about, and which of all known subjects, protestant preachers along the highway of their lapses in moral duty, should walk with tender feet.

The Reverend Mr. Bayne in speaking on confession, and a celibate priesthood, says: [3] "Rome maintains auricular confession and a celibate clergy. This is a terrible indictment against the Papacy. A celibate clergy and the confessional are incompatible with healthy and happy social life. Intelligent men will not believe—none but simpletons will believe—that where celibacy of clergy and auricular confession prevail, domestic life will not be honeycombed with intrigue."

[3] "Life of Luther," Bayne, p. 40.

This is a strong assertion, which gives no proof, or reason, why it should be true. In lieu of proof, it would have looked better had the author but thought to tell where this honeycombed condition of domestic life among catholics exists. Is it in the cities or in country towns? Anywhere in the United States where we can obtain facts? No; but hark! A voice from a distance; the protestant missionary in far off catholic lands, he "can a tale unfold," and the distance between the location where the alleged infraction of the moral code will be said to have taken place, and the home bureau of investigation will prove sufficiently great to so delay the report, that a later denial would find the story already confirmed and the incident closed.

The Hierarchy of the Catholic Church is fully alive regarding the reputation of her priests, and is ever watchful of their conduct. [4] "A Passionist Father, under the auspices of the Catholic Truth Society, in his endeavors to ascertain what if any truth there might be in the protestant stories told about priests in South America, had a very lively chase in his endeavors to run them to earth. . . . In his travels, he says that he went 'seven times around the Continent, and three times across it. . . . They could not be verified on the seaboard. He had been referred to the interior, names and places being given. On arriving at these places he had been advised to go still further into the interior. He had done so but with the same result. In his travels he had never been able to verify such

4 San Francisco Monitor, Vol. xlvii, No. 2.

stories though he had followed them to their ever-changing scenes toward the center of the country.' "

The catholic laity feel sure that their priests will not suffer in comparison with any body of ethical teachers that the "rival churches" can produce. We do not think that the immoralities of protestant ministers as recorded in the public press, have their origin in the teachings of protestantism, and we have no desire to shout when made aware of their downfall. But, when a protestant missionary goes to a catholic country, and before he has time to hang up his hat, sits down and writes to the society that sends him, "that the land is sown with the illegitimate sons of priests," and that society publishes the lie to the world; then if in former chapters we have failed to prove that divided protestantism is not that Church which our divine Lord established in unity; there remains no further need of proof other than this failure of theirs in the showing of even an approach towards Christian charity. [5] "God is charity: and he that abideth in charity, abideth in God, and God in him."

We know that the Catholic Church teaches in her pulpits, her confessionals, and her catechisms, the same doctrines everywhere; maintains the same uncompromising attitude towards iniquity in high places as in low, in any and all countries, as in this. There is not one Gospel for the rich, and another for the poor, one Gospel for North America, and another for South America and the islands of the sea. We know that abundant testimony is at hand from protestants who live

[5] St. John I.

among us, that our reputation for honesty and right living is at least equal to their own. While different peoples doubtless are to some extent influenced by their environment, yet it is irreconcilable with reason and good sense, that the Church that teaches all nations one and the same faith should, in our own country, be able to show the fruits of a pure priesthood and people, and in distant lands only a priesthood and people dominated by vice.

But as serious as the offense against charity by our Congregational brethren is, yet it is but journey work in comparison with the cunningly devised fables of the disciples of John Wesley. [6] A report of the Methodists on the condition of affairs in South America: "The Committee invites the attention of the Protestant Churches of Christendom to the moral condition of the clergy of South America. That condition as revealed in Rome at the recent council of Bishops from that country, is so deplorable that every pure minded person in the Roman Catholic Church will admit that it is fit to make the Angels weep. At this council, which Leo XIII. assembled a few months ago in Rome, a statistical report was presented on the moral condition of the South American clergy. According to it there are eighteen thousand Roman priests, of whom three thousand are regularly married, having wives and legitimate children. Four thousand live in secret concubinage, having wives under the names of nieces, aunts, wards or housekeepers. Then fifteen hundred sustain

6 New York Sun, April, 1900.

more or less public relations with women of doubtful character in their neighborhoods."

These charitable and delightfully frank statements of our Christian brethren as usual are sustained by no word of proof, and for that reason are not entitled to notice; yet as protestants are, generally, willing in a case where the Catholic Church is the subject of criticism, to take each other's bare assertions as positive proof, it is often necessary to take notice of that which is beneath notice. The Church has usually maintained silence before her accusers, in imitation of her divine Saviour before Herod. As though wearied with a one-sided controversy, our friends—in intention—sometimes have changed front and praised us. They have praised us, not for our faith and devotion so much as for our splendid organization and child-like obedience to rule. Some of the brethren have made favorable mention of our uncompromising hostility to divorce, and have bewailed their inability to educate their people up to a like standard of morality. They have taken notice too of the noble deeds of Catholic Sisterhoods performed in hospitals, in the halls of learning, and among the poor; and have, in some instances, essayed feeble imitations of them. More rarely has faint praise been wrung from them, for the grand old man of the Vatican, Leo XIII.

This charitable condition of mind among the brethren, like a fair warm day in early Spring, is after all but the harbinger of a speedy and unwelcome change. As a sunburst in some quiet valley whose surrounding heights are obscured in the leaden gloom of a tempest

about to hurl its thunder on the quiet summer air; so here, the calm, too brief, is ended in the coming of this awful avalanche from South America. When our friends, who live by method, become aware that the exigencies of their case require the employment of desperate remedies, they use none but the largest figures, and make statements that seem at variance with the usual results obtained by a correct method in the use of numbers.

It is chiefly the van of an avalanche, that is the destroying agent. In the van of this vast immoral army, are "three thousand priests who are regularly married, having wives and legitimate children." This vanguard of three thousand South American priests, are, therefore—*in this one respect only*—not one whit better than the three thousand Methodist preachers who are married and have legitimate children. In fact, if, according to Methodist doctrine, priestly celibacy is wrong, a married priesthood must evidently be right. Are the Methodist preachers mentioned to be classed as immoral? If not, why should the conduct of these three thousand priests cause us to hang our heads in shame, or make the Angels weep? What makes marriage moral for the preacher and immoral for the priest? The celibacy of the priesthood is a matter not of doctrine but of discipline in the Catholic Church, and there are married priests outside South America. It follows then, that "The Committee" who have so kindly invited the churches of protestant Christendom to view with sorrow (?) the degradation of three thousand Catholic priests, stand convicted of grossly slandering them as

well as all married priests of the Catholic Church, who live in wedlock as the majority of Methodist preachers live.

Passing to the second count of this far from delectable indictment, we find that, "four thousand live in secret concubinage having wives," etc. This charge may be dismissed on the ground of an entire want of anything in the nature of proof, and the impossibility of understanding whether the four thousand are accused of having concubines or wives. Concerning the fifteen hundred, the charges of immorality are for all we know as true as those already mentioned. Only two years before this alarming condition of affairs was revealed to the Methodist Church, as we have mentioned, a Catholic priest went seven times around the South American continent and three times across it in search of the origin of this class of stories reflecting upon the morals of the catholic priesthood. "The Father's report at Rome was that their origin could be traced to protestants, and he emphatically branded them as 'groundless calumnies,' and that he had seen the clergy everywhere except in Venezuela, and had found them 'the equal of the clergy of England or Italy, of Spain or North America.'"

Are those of the "rival churches" so obtuse as for a moment to think that the Church which has taught the necessity of a clean heart, and a clean life, for nineteen centuries; that has frowned upon and unceasingly denounced immorality among princes and peasants alike, can so far forget her glorious record as to allow a standing army of eight thousand five hundred

of her priests in one country alone to live in open and notorious sin? Surely "none but simpletons" could believe anything so improbable, so monstrous!

Do protestants who sometimes praise us for our obedience to authority, imagine that the Miter has lost its power? Such is the order and discipline in the Church, that should a priest disobey his bishop he would be brought to an accounting immediately. The authority of the South American bishops, to depose from office this formidable array of evil livers, would be both ample and compulsory. The picture presented of the South American Bishops before the Pope, each handing in his statistical report anent the immoral lives of the clergy under him, thus confessing whose negligence it was that had permitted these scandal givers to retain their positions thereby laying themselves open to the severest censures of an indignant Pontiff, is a picture so malicious in conception, so clumsy and untrue in likeness, and so altogether improbable, as to clearly reveal the hand of the protestant falsifying artist.

The climax of absurdity, however, is reached when we are expected to believe that after receiving this account regarding the lives of his clergy, the Pope—who has been credited with some skill as a diplomat—should have turned the report over to the Methodist brethren! If it were not a fact that protestant credulity is without limitations, where stories are told reflecting upon the Church, so absurd a story as this would not be believed even by "simpletons."

The protestant missionaries, who take themselves to Mexico, and other countries, for the purpose of con-

verting Christians who are accustomed to attend Church every day of their lives, to the belief that attendance at divine worship once a week is quite sufficient; that instead of a daily or weekly reception of that supersubstantial bread, the bread of life, which is the flesh and blood of the Son of God, to a reception perhaps once in three months, of bread and wine, or grape juice, as a bare memorial of his death: to convert Christians from believing much, to believing little, and that little uncertain; to reduce religion to its lowest terms, and sow seeds of doubt where all before was certain, may seem to the preachers the doing of a great work, but from the viewpoint of the more intelligent among the people, their advent is as much dreaded as would be the coming of the smallpox.

[7] "Whatever may be done for the peon in the way of cleanliness and education, the iconoclastic improver should stop at the door of his Church. Of all the people I have ever seen the people of Mexico wear their religion the best. It fits them like a seamless garment. In the dusky silence of their beautiful cathedrals, the peons are equal to the rich, and what cares they have slip from them like the burden from a Christian's back. Here at least the peon is as good as his master."

That the preachers who, at the expense of the missionary boards, live in luxury in foreign countries, prove quite often to be mischief makers, the authors of misrepresentation, contentions and strife; is attested by many eminent writers who cannot be rightly accused

[7] San Francisco Press.

of undue partiality towards us. [8] Charles Dudley Warner says that "the missionaries in Mexico have done nothing but sap the Christianity of many whose faith was their strength, and foment ill feeling against the American people in general."

If the missionaries, who are so bent on converting catholics, were really anxious to save souls, they could not find the world over a field more in need of missionaries than that nearest their own doors. This field according to Governor Rollins of New Hampshire is in New England, more especially in the rural districts almost exclusively peopled by the descendants of the Puritans. In a "fast day" proclamation, the Governor says: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial is swift and sure. . . . There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by Justices of the Peace."

This then is the religious condition of rural New England where protestantism has enjoyed undisputed sway since the "pilgrim fathers" from their storm tossed

[8] Harper's Mag., June, 1898.

barks landed on her wild and rock-bound coasts. In the cities, of course it is all very different for they are largely populated by catholics; and catholics go to Church even if they "don't feel like it," and even if they "don't like the minister."

The Rev. President of Amherst College says that "the Church is no longer looked upon as an indispensable means of salvation." Then of course it naturally follows that, as people can get to heaven without the aid of the Church, the people in rural New England who have closed theirs and left them to rot, have only thrown away a useless institution. Those who have read Longfellow's poem Evangeline, will naturally contrast this picture of rural New England life, the outgrowth of protestantism, with the life in a somewhat earlier period of a rural people not very far distant, whose lives were the embodiment of Christian charity, the outcome of catholic teaching.

Mr. Rollin Lynde Hart, in the Atlantic Monthly, writing of a New England hill-town, says: "Here you may mingle with as wicked a throng of human creatures as ever congregated in Whitechapel, or Bellevue or Five Points. French Canadians? Foreigners of any breed or birth whatever? Not they. That loathsome rabble gathered from twenty decadent hill-towns are they not every soul of them descended from the Puritans? Their pre-revolutionary blood is as good as your own. When the ceremony of marriage has entirely disappeared from the social regimen of Cidersville —when lovely sweet Auburn is cursed with moral and

physical abberations, it is time to recognize a problem of no less than national seriousness."

The San Francisco Monitor asks: "Will the American missionaries enter the field, or must the harvest await future reapers from among Filipino and Cuban zealots, solicitors for the salvation of benighted descendants of the Puritans?"

Lieut. E. O. Raynor, stationed at Calloocan in Philippines writes: "We had a visit from one of the women missionaries. She informed me that they were here in force, and intended to linger until every germ of sin peculiar to this archipelago was no more. Bless her deluded heart; it is not more religion that these people want; they have far too much.

"When they become as sinful and irreligious as we Americans, then we may hope for better things of them. . . . We are in the midst of Lenten and Easter festivities. Tell your friends who are in the habit of celebrating Easter . . . that they would not make a side-show to the Filipino devotions. No, indeed, no more religion for these people.

"What we want to teach them is commerce as it is practiced in the United States—how to beat your fellow man in trade. No, the American on a religious task is too slow for these people. In all matters of business they will say 'manana,' but when it comes to going to Church they simply get there with both feet before daylight."

General Leonard Wood, after a lengthy stay in the Philippines bears testimony to the noble work of the

religious orders, as follows: [9] "The ease with which we have solved the Philippine colonization problem was due to our predecessors there. The Spanish had so done the preliminary work that it should not be difficult for us to take it up and complete it. Indeed Spain did more for the Filipinos than any other colonizing nation has ever done for an Oriental people.

"She gave them her religion, and language, and civilization. She did not merely scratch the surface. She really affected and influenced the lives of the natives. Malays they are, yet they are like no other Malays. In place of pure barbarism, cannibalism, and idolatry, Spain implanted the Roman Catholic religion, which is to-day the religion of nine-tenths of the people.

"Spain also elevated the status of the Filipino woman. In other Oriental countries the woman is little better than a slave. In the Philippines on the contrary, the woman is the 'business man' of the house. She it is who really manages the estate or household and it is almost more important that we get her good will and friendship than the man's.

"The work done by the Roman Catholic friars in the three centuries Spain held the Islands was wonderful, and can not fail to excite our admiration. And in spite of her many troubles there Spain was continuing the work of Christianizing the Islands when our war came on."

It is a pleasant surprise that, amidst all this excoriation of the poor friars, we hear the real truth at last; and that, from one whose high government position

[9] Boston Transcript.

enabled him to know all there was to know, and who, being outside the narrow boundaries of a sect, was willing to tell what he knew as he knew it.

The Government Consular Report says: "The Spanish priests, with scarcely an exception, do their duties faithfully and devotedly. Priests of native extraction do not quite come up to the high standard of Spanish confratres." The United States Minister to Siam, Mr. John Barret, anent the much abused religious orders says: "Numbering nearly three thousand, they include many men of great ability, noble character and wide knowledge. The majority are faithful to their vows, and the few who backslide are of mixed blood or natives."

Why protestants should feel called upon to essay the conversion of those whose faith is from the beginning, to the faith that is new and untried; whose faith is in unity to those whose faith is in diversity; from the Church founded by the divine Son of God, to a church founded by man; from a sure and certain faith, to a set of opinions of kaleidoscope changeableness,—will ever remain a wonder to us. While our friends seek the conversion of Christians in distant lands, they would do well to remember, that "they have run without being sent," their so-called "churches" being subject to the limitations of youth, are, in consequence, not concerned with the divine command to "go teach all nations," given centuries before their birth. As our dissenting brethren, the Protestant Ministers, are very fond of Scripture quotations used to prop their tottering edifice, we recommend to them the two following passages of Holy Bible bearing on the subject at issue,

the necessity of a divine mission for Gospel preaching—"Thus saith the Lord of hosts: I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied" (Jerem. xxiii, vv. 15, 21).

"Whosoever shall call" upon the name of the Lord, shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? (Rom. x. 13, 14).

So in their desire to do a great, a conspicuous work abroad, they leave those at home who through many diversities of thought and variety of conjectures have, under a guidance confused and uncertain, become creedless, and faithless, ever ready to fall victims to strange hallucinations, the prey of the swarms of religious (?) mountebanks, and tramps, that live upon the credulous and gullible. Such are the descendants of those who left us because they disbelieved a few doctrines, and are now making a finish, by disbelieving them all. And because the greater number of mankind must believe something, they are, in the place of truth, accepting vagaries foolish enough to move a schoolboy to derision.

If the Christians in the Philippines mentioned in the soldier's letter, for whose conversion our friends are so desirous, are in some degree less ambitious than we in business—as people in warm climates naturally are,—yet they are quite the reverse when engaged in the principal business of life, the care of the soul, that being declared in the Scriptures as of incalculably

greater importance than care for the body, "what we shall eat, and what we shall drink, and wherewithal shall we be clothed."

The people of this country well aware that they are intelligent, bright, inventive, progressive, and an all-round go-ahead nation, are not taking any great amount of care to conceal the fact; but they can hardly make good the claim of being so eminently a religious people, as to entitle them to be considered the rightful enlighteners and evangelizers of the world.

Our friends of the "rival churches," spend much time in arranging long columns of figures which are relied upon to demonstrate the superiority of protestant, over catholic countries, in the specialties of wordly prosperity and material wealth. While it is generally conceeded that statistics are often misleading and that figures under adroit manipulation may be made to lie, yet it would seem reasonable that where the whole mind, heart, soul, and strength, are given to the acquirement of wealth, a large measure of success might be looked for in that particular, and we cheerfully admit that our protestant brethren are richer than we. But as it is nowhere written that wordly prosperity is a distinguishing mark of the true Church, and as according to the Gospel "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven," then the statistics seem to prove rather the reverse of what was intended.

Catholics in all countries are taught from pulpit and confessional to remember that in the toil and rush of wordly strife; riches and honors are not the only things

worth seeking, and that great moderation should be practiced in the pursuit of them. And so, the better to restrain us from these excesses, we find in the Catholic Church, a thousand ingenious and attractive devices, in her many sodalities and confraternities, for restraining the restless, turning back the wanderers, leading along the narrow way the lame and the blind, confirming the faith of the timid and hesitating, and gently, and perseveringly urging all to go forward in the sweet ways of Divine love: [10] "higher than the plains and above their dust, yet not so high as to be beyond the region of sweet flowers and shady trees, and the coolness of bubbling springs."

Thus in the Philippines, in Cuba, in Mexico, in all catholic countries, may be found large numbers who give the tranquil hours of early morning, before the all engrossing cares of busy life take full possession of the mind, to the accumulation of those heavenly treasures mentioned in the Gospel, and incidentally take advantage of the pious protestant missionaries who have come so far to convert them from error, and who are now in bed sleeping away the golden hours of the day, and of their opportunity. It is a sad surprise to us that the "rival churches" should look upon this principle of action with such disfavor, and reproach us for our early habits of devotion, and ultra diligence in Church attendance.

Be not displeased brothers, it is not to gain an unfair advantage that we do thus, but, that we may enjoy the untold blessings conveyed to us by the great Sac-

[10] Father Faber.

rifice foretold by the prophet Malachias, when he said: "From the rising of the sun even to the going down . . . in every place there is sacrifice and there is offered to my name a clean oblation" (ch. i, v. ii).

The foreign correspondents of the public press, and the writers of magazine articles will descant at length upon the valuable time spent in celebrating holy days that could be better used, for a thousand needful purposes, in the care of the sick, "building of alms-houses, work for the prevention of child labor and civic corruption, etc." Humor is an indispensable adjunct, when combating superstition, is the opinion of the missionary to Cuba. This brings to mind the fact that many years since, a large and flourishing publishing house in New York became possessed with the hallucination that its mission on earth was to destroy the Catholic Church, and this it sought to accomplish by the aid of the humorous cartoons of Mr. Thomas Nast. Before the Church became fully aware of the destiny which had been so kindly marked out for her, the publishing house ended in bankruptcy and Mr. Nast was called by death to his accounts.

We have shown that our protestant friends are to a much greater extent dominated by the spirit of worldliness, than the catholics of the Philippines, Cuba, and Mexico, and that while they profess numerous beliefs, on the contrary, the inhabitants of these several countries all agree in the profession of one faith. This one faith is as much superior to the rival faiths, as it is older; or as the brightness of noon-day, is warmer than the darkness of night. The difference between

what this one *faith* has done for the people of the countries named, who are sprung from an inferior stock; and what protestant *opinions* have done for the descendants of the Puritans, who were of a superior stock, can be easily seen by contrasting the letter of Lieut. E. O. Raynor of Manila, with the statement of Governor Rollins, and others before quoted.

The people whom the missionary societies propose to convert, in these countries, are already practical Christians possessing the finest and largest of stone Churches which are well-filled with devout worshipers, even before daylight; while the wooden meeting houses of rural New England about the size of the little red schoolhouse, are closed and rotting on their foundations; their erstwhile congregations having drifted into rank infidelity, in Spiritism, Christian Science, Theosophy, and numberless other delusions.

The tide of needed missionary work has for a long time been strongly setting towards, not from, the capitals of protestantism. Why then should not the protestant missionaries, recognizing their rightful field of labor, remain at home and endeavor to pull out of the mire their own people?

In foreign countries our missionary friends are not understood, and their good qualities unappreciated; while at home they might, without such disadvantages shine with their customary brilliancy, and the work would be found comparatively easy.

## CHAPTER XV.

### History Since the Advent of Protestantism.

Allusion has been made in previous pages to the insidious arts of our adversaries, the sages of History, who, from the venerable seats of learning, hand down to the inquirer after truth a so-called history designed to place protestantism in the most favorable light; the center piece, as it were, of an attractive picture which, from its contrast with a background of catholic domination over men's minds and wills, may be likened to a glorious sunburst after stormy weather.

It is noticeable, that, in these histories, the pontiffs and prelates of the Catholic Hierarchy were, when not fools, always cunning, unscrupulous, arrogant and immoral; while in contrast the "reformers," were the personification of meekness, charity, longsuffering, and chastity, and were possessed of all the real learning and piety which, at that time the world could boast of. They were the great advocates if not discoverers, of civil and religious liberty; they perfected, where they did not originate, the languages of the several countries blest by their presence.

In the pages of these great historical lights, the praises of our Lord, and his apostles, have been well-nigh forgotten in paeans of triumph for the reformers. The world, itself, could scarcely contain the flood of light that poured in upon it at "The Great Reformation."

In Lord's "Beacon Lights of History," we find that Wycliffe's Version of the Bible [1] "besides its transcendent value to the people, now able to read the Bible in their own language—before a sealed book except to the clergy and the learned—gave form and richness to the English language." The idea which Doctor Lord desires to accentuate is contained in the parenthesis "before a sealed book." If the Bible has in the past been a sealed book to the common people, the fact that the common people could not read, and Bibles could not be had, would seem a sufficient explanation of the whole matter.

Upon the following page Doctor Lord says: "At a convocation of bishops held in St. Paul's in 1408, it was decreed as heresy to read the Bible in English—to be punished by excommunication." The decree, to which Doctor Lord calls attention, reads as follows: "It is dangerous, as Jerome declares, to translate the text of the Holy Scriptures out of one idiom into another since it is not easy in translations to preserve exactly the same meaning in all things. We, therefore, command and ordain that henceforth no one translate the text of Holy Scripture into English for general use" . . . "until such transalation shall have been approved and allowed by the diocesan of the place or by the Provincial Council." Sir Thomas More, in further explanation says: "The Council of Oxford neither forbiddeth the translations to be read that were already well done of old before Wycliffe's time nor damneth his because it was new, but because it was naught; nor prohibiteth

1 "Beacon Lights," Vol. ii, p. 453.

new to be made but provideth that they shall not be read if they be made amiss, till they be by good examination amended." He further says: "As for old translations before Wyckliffe's time, they remain lawful and be in some folkes hands. Myself have seen and can show you Bybles, fair and olde in English which have been known and seen by the Byshoppe of the Diocese and left in layman's hands and womenes."

Notwithstanding this testimony, of one living at the time, the Encyclopaedia Britannica, has the boldness to state that [2] "vernacular versions . . . were published by catholics—as the antidote to Protestant Bibles." This is surprising after reading the previous page which says: [3] "The use—after the fall of the Roman Empire —of the Bible was shifted from the sphere of public worship to that of private edification and instruction; and for the latter purpose the necessities of a barbarous age seemed to demand explanatory paraphrases, Bible narratives in meter, and the like, rather than literal renderings of the whole Scriptures. Thus in the Anglo-Saxon Church, Caedmon's poetical version of the Bible history dates from 664 A. D., while the earliest prose translations of parts of the Latin Bible (gospels, psalms, etc.) do not seem to be older than the eighth century. In Germany, in like manner, metrical versions of the gospels are among the earliest attempts to convey the Bible to the people. . . . A complete and literal translation of the Vulgate existed in Germany perhaps as early as the beginning of the fourteenth century."

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2 Vol. iii, p. 648.
3 Ibid., p. 647.

How does this last tally with the discovery of the Bible, by Luther, in the sixteenth century?

In a moment of forgetfulness this writer of history has given the Catholic Church a scant measure of praise by briefly describing how the Bible was "conveyed to the people" in the ages before the invention of printing had, with its attendant diffusion of learning, enabled the people, generally, to study the Word of God.

It is not easy to see how the Church could have done more to familiarize an illiterate people with the great truths of the Bible, than was done by her in the ages past. She took care to preserve and multiply copies of the same by the almost endless labor of the pen. She instructed the ignorant by means of Bible stories, poems, paintings, and by enacting upon the stage the principal scenes in our divine Lord's life which were incidental to his ministry among men. Immediately after the invention of printing, she is found using the new art in publishing the Bible; indeed, one of the first books printed was the Catholic Bible.

We are sorry that with all this to our credit, our friends of many beliefs are still not pleased with us. The Catholic Church stands alone on earth to-day the defender of the whole Bible. But, and here is where our friends take leave of us,—she never puts the Scriptures into the hands of the people, be they learned, or be they ignorant, directing them to find out the true faith from it alone and unaided; but ever throws around it such safeguards, in the way of explanatory readings, that will—with the aid of the Living Voice that taught all nations the way of salvation before the Bible was

known to them,—make plain and sure to all, the ways of God to men.

The Encyclopaedia Britannica's historian continues: [4] "The work of translation assumed important dimensions mainly in connection with the spirit of revolt against the Church of Rome which rose in the twelfth and thirteenth centuries. The study of the Bible in the vulgar tongue was a characteristic of the Cathari and Waldenses, and the whole weight of the Church's authority turned against the use of the Scriptures by the laity."

In order to avoid all misconception it should be kept in mind that the Bible, here so innocently mentioned, was a protestant translation designed to be used in smiting, hip and thigh, the "Scarlet Woman." It was this alleged Bible that was studied with so much enthusiasm by the Cathari, Waldenses, and the Lollards, and which the Catholic laity were, very properly, forbidden to read.

The protestant authority Doctor Hook, says: [5] "It was not from hostility to a translated Bible considered abstractly that the conduct of Wycliffe in translating it was condemned. Long before his time there had been translations of Holy Writ. There is no reason to suppose that any objection would have been offered to the circulation of the Bible if the object of the translator had only been the edification and sanctification of the people. It was not till the designs of the Lollards were discovered that Wycliffe's version was proscribed."

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4 Vol. iii, p. 647.

5 "Lives of the Archbishops of Canterbury," Vol. iii, p. 83.

It is surprising that, in this age of enlightenment, our friends should still continue to think that the Church, because she refused to allow her children to read a corrupt and partisan version made by her enemies, was therefore opposed to the reading, and study, of the Bible by the laity.

[6] "The sympathies of a Protestant," says Macaulay, "it is true, will naturally be on the side of the Albigensians and of the Lollards. Yet an enlightened and temperate Protestant will perhaps be disposed to doubt whether the success, either of the Albigences or of the Lollards, would on the whole, have promoted the happiness of mankind. Corrupt as the Church of Rome was, there is reason to believe that, if that Church had been overthrown in the twelfth or even in the fourteenth century, the vacant space would have been occupied by some system more corrupt still. There was then, through the greater part of Europe, very little knowledge; and that little was confined to the clergy. Not one man in five hundred could have spelled his way through a psalm. Books were few and costly. The art of printing was unknown. Copies of the Bible, inferior in beauty and clearness to those which every cottager may now command, sold for prices which many priests could not afford to give. It was obviously impossible that the laity should search the Scriptures for themselves. It is probable therefore, that, as soon as they had put off one spiritual yoke, they would have put on another, and that the power lately exercised by the clergy of the Church of Rome would have passed

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6 "History of Eng.." Vol. i, p. 51.

to a far worse class of teachers." This "far worse class of teachers" were the fanatical Lollards, and in other countries the Cathari, Albigences, Waldenses, and others, whose teachings professedly innocent were, none the less, subversive of all law and order.

Wycliffe, like his illustrious follower Luther, had the gift of using "strong smiting phrases;" both were successful in inciting an ignorant peasantry to acts of sedition and murder; both under the sting of disappointed ambition inaugurated a warfare against the pontiff they had promised to obey and did obey till their anticipated preferment failed of confirmation at his hands. Wycliffe lost the Wardenship of Canterbury Hall at Oxford; he appealed from the archbishop, to Pope Urban V, who sustained the former authority. Very soon afterward Wycliffe discovered that the Pope was anti-Christ, by being anti-Wycliffe.

Wycliffe, by the testimony of Sir. Thomas More and others, in no sense gave the Bible to the people. The International Encyclopaedia, while making the usual misstatement that [7] "no systematic attempt had been made to translate the whole Bible into English before Wycliffe's time," yet admits that "it is not probable that he did more than a fragment of the work himself." That is, Wycliffe's Bible was largely the work of some other person. Fox,—of the Book of Martyrs fame—in his dedication to Archbishop Parker of his edition of the Saxon Gospels says: "If histories be well examined we shall find, both before John Wycliffe was born as since, the whole body of the Scriptures was by sundry

7 Vol. xvii, p. 713.

men translated into our country's tongue." Cranmer also adds his testimony corroborative of the same fact: [8] "If the matter should be tried by custome, wee might also alledge custome for the reading of the Scriptures in the vulgar tongue, and prescribe the more ancient custome. For it is not much more above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realme, and many hundred yeares before that, it was translated and read in the Saxon's tongue, which, at that tyme, was our mother tongue . . . and when this language waxed olde and out of common, because folke should not lacke the fruit of reading, it was again translated into the newer language whereof yet also many copies remayne and be dayly founde."

The Rev. E. Cutts, a protestant writer, in a work published by the Society for Promoting Christian Knowledge in England says: "There is a good deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages. Some think that it was very little read even by the clergy; whereas the fact is that the sermons of the mediaeval preachers are more full of Scriptural quotations and allusions than sermons in these days, showing that their minds were saturated with Scripture diction. Another common error is, that the clergy were unwilling that the laity should read the Bible for themselves, and carefully kept it in an unknown tongue that the people might not be able to read it."

The fact that the Bible in England was always known, preached, taught, and read by all that could read, is

8 Prologue to second edition of Bible.

by these ancient and modern excerpts from protestant writings fully established. It is to be hoped that our brethren will recognize the manifest impropriety of continuing these misrepresentations regarding the withholding of the Bible from the people. There was not a particle of truth in these stories in the beginning, there is none now.

As Wycliffe in no true sense gave the people the Bible, what then has he done to deserve such extravagant praise? The answer is short and easy to find. He fought the Pope! Because that supreme authority had decided against him, from that time he was a dangerous man. A man with a grievance.

It was not so much a disbelief in Catholic doctrine that was the primal cause of the defection of Wycliffe, Luther and Henry VIII, as it was the defeat of cherished aspirations, the denial of their claims for advancement by the Pope. It was the visible head of the Church instead of its body of doctrine that was attacked, because it was the head that had offended. If the Pope had decided for, rather than against, Wycliffe in his contention with Archbishop Islip, we should not have witnessed the rising of the "Morning Star."

If Luther had been chosen to preach the Pope's indulgence, we should quite likely have heard from him nothing but praise of the doctrine.

If the Pope had fallen down before Henry VIII., as Luther prostrated himself before the Landgrave of Hesse and gave, as Luther did, his dispensation in favor of immorality in exchange for a prince's favor; England might not have been forced into a revolt against

catholic authority. Yet our friends still continue to charge us with a partiality for doing evil that good may come.

Wycliffe, while enjoying till death a fat living in the Catholic Church, inveighed against all Church dignitaries likewise happily situated. He had sufficient executive ability to keep those around him busily occupied, while doing very little himself. He sent out his "Poor Clares" to beg their way as they preached "the pure Gospel" according to Wycliffe, while he tarried behind where the temporal blessings were sure and unfailing.

According to Lingard: "In common with other religious innovators, he claimed the two-fold privilege of changing his opinions at will and of being infallible in every change; and when he found it expedient to dissemble, could so qualify its doctrines with conditions or explain them away by distinctions as to give an appearance of innocence to tenets of the most mischievous tendency."

Returning to the History of England, by Macaulay, it is noticeable that, when drawing a pen picture of the life and character of a people, no question of fact is allowed by him to block the way and impede the completion of the design. If that design, for the moment, is to exalt the Catholic Church, all the necessary adjectives will be piled up in the most pleasing and effective manner; and if the picture is designed to vilify the same, all the graces of rhetoric will just as readily conspire together towards the furtherance of that end.

Lord Macaulay says: [9] "When, in our own time, a

[9] "Hist. of England," Vol. ii, p. 60.

new and terrible pestilence passed round the world, when, in some great cities, fear had dissolved all the ties which hold society together, when the secular clergy had forsaken their flocks, when medical succor was not to be purchased by gold, when the strongest natural affections had yielded to the love of life, even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother, had deserted, bending over infected lips to catch the first accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer."

With all this the Jesuits are not overpraised. We are now to view the reverse side of the picture, the side that has for its object the consigning of the Jesuits to shame and contempt, and which forms the basis of the dictionary's definition of the word.

"It was alleged," says Lord Macaulay, "and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interests of his religion seemed to him unlawful. . . . It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. . . . Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He

gloried in multitudes of converts . . . but it was reported from some of those converts that the facts on which the whole theology of the Gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves. . . . If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive fathers; but with that large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a different system. Since he could not reclaim them from vice, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters between married women and their gallants." . . .

"In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them they might with a safe conscience do."

"It is alleged, and not without foundation," that the

noble Lord received both his inspiration, and his information, for this beautifully written, but fearfully calumnious article, from a book entitled "Secret instructions of the Society of Jesus." This book was published in 1614 at Cracow, without the author's name. Two years after, it was condemned by the Congregation of the Index, as "falsely ascribed to the Society, calumnious, and full of defamatory matter."

The New International Encyclopedia says: [10] "Its genuineness has ceased to be defended by scholars, whatever their point of view."

Before these base fabrications had passed a two years' limit of existence, they were repudiated; and yet we see a great writer stooping to revive and rehabilitate them for the purpose of making protestant history.

Of like character, and equal truthfulness, are the excerpts anent the Jesuits contained in a history professedly for the enlightenment of our youth.

[11] "Loyola draws up a set of actions for the society.

"'1. A good motive makes any action right.'

"That is what Loyola believes. It is right to tell a lie, to take a false oath, to defraud, and commit even murder, if done for the good of the Church.

"'2. In taking oaths, the members may make mental reservations to break them, if they can benefit the Church by so doing.'

"'If called upon to justify any of their actions, they may give a false motive instead of the real one. They

10 Vol. xii, p. 518.

11 "The Story of Liberty," by Chas. C. Coffin, p. 224.

may equivocate, may justify fraud and deceit, without any scruples of conscience.'

"The Pope promises to grant them absolution for whatever they may do that in itself is wrong, but which he will make right, because it is for the good of the Church.

"'3. No member of the society shall submit himself to be examined before any court of justice without the permission of his superior.'

"This makes the society superior to the State, to kings and emperors—superior to all law.

"With the Pope's blessing resting upon them, the members of the society go forth, in their enthusiasm to establish the Church in every land . . . bringing myriads of the human race under the dominion of the Church; persuading, where persuasion will accomplish what they desire, and employing force where force is possible, regardless of natural rights and liberties.

"We shall see, by-and-by what will come from such an organization, established on a code of morals which sets up vice for virtue, falsehood for truth, deceit for honesty; which claims to be superior to king, emperor, Parliament, or Congress; which makes itself a despotism over the hearts and consciences of men; which places its spies in every household, taking note of the actions and beliefs of every individual; trampling on all law; setting aside all authority; acknowledging only one whom they are bound to obey—the Pope of Rome!"

It is certain that the "set of actions," which serves

as the motive for the concluding peroration, can nowhere be verified in the writings of the society named. Instead of making profession of such principles of action they have, whenever occasion offered, denounced them in the strongest terms. One's interest in the "set of actions" is dwarfed by the greatness of the desire to know where the author received his information, and what his reason could have been for withholding it.

There is a character in fiction whose "set of actions," led by common assent to the prefix to his family name of the word "rogue;" this undesirable appellation seemed to inspire him to make upon all occasions, asseverations of probity even before the question had been raised; so this distinguished author of "The Story of Liberty" has felt it to be incumbent upon him, in the first line of the introduction, to make the announcement that "this Story of Liberty is a true narrative!"

The following citations are from a "Handbook of English History," by Guest and Underwood, which work was in use in some of the public schools in California in 1899, and for aught we know to the contrary may still be the authority on that subject. This alleged History is well stocked with the usual misstatements concerning historical facts, and is filled with gross misrepresentations of catholic doctrines and practices.

Item No. 1. [12] "The Crusaders believed if they made these journeys, their sins would be forgiven.

12 p. 153.

A pilgrim would lay by his shirt once worn in Jerusalem that he might be buried in it, for he thought it would carry him straight to heaven."

Item No. 2. [13] "These pardons were parchments which were bought of the Friars and other 'pardoners.'"

Item No. 3. [14] "The Pope whom the English supported" against Wycliffe "sent some of those 'sacks full of pardons' to the people of England and proclaimed that he would absolve from every crime or fault those who would help him in destroying his enemies. These pardons, of course, were not to be had for nothing, but were bought, and it was solemnly declared that all who had given their money and should die at this time were absolved from every fault."

Item No. 4. [15] "Jeanne D'Arc and all the others in the Church would kneel and pray before the images of the saints and angels, without a moment's doubt that they could hear and answer."

Item No. 5 [16] "In the forest where Jeanne lived the priest used to drive away the fairies."

Item No. 6. [17] "The lower clergy used their power as a means of getting money. If a man did not like to do penance after confession, he might pay money instead and be absolved just the same. Rich people

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13 p. 281.
14 p. 294.
15 p. 337.
16 p. 338.
17 p. 385.

could get dispensations from fasting by praying for them."

Item No. 7. [18] "Another means of raising money was to send people on pilgrimages to some holy shrine or miraculous image to get forgiveness for their sins. But every one knew that it was no use to go empty handed."

Item No. 8. [19] "It was supposed that no one but a great saint went at once to heaven after death; but no baptized person, unless excommunicated, perished forever, so that almost every one went to Purgatory; and a priest could release him by saying a certain number of Masses which were to be paid for."

Item No. 9. [20] "It is not to be supposed that the people became protestants at once, it was only by degrees that they learned to see that among the things that they had been brought up to believe, some were untrue, some uncertain and some vain and superstitious."

Item No. 10. [21] "The Pope himself, Gregory XIII., gave his consent to the murder of Elizabeth!"

Mr. Charles Dickens in his "Child's History of England," says: [22] "The Catholic Church never permitted a translation of the Scriptures into English." Mr. Dickens also describes how Luther found the Bible, [23] "which the priests did not allow to be read, and which contained truths that they suppressed."

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18 p. 386.
19 p. 387.
20 p. 404.
21 p. 432.
22 p. 73.
23 p. 59.

Again, the infant mind is enlightened by the information that Church teaching largely consisted [24] "in finding artful excuses and pretenses for almost any wrong thing, and in arguing that black was white, or any other color." The Pope is regarded as being [25] "indefatigable in getting the world into trouble." Poor ill used world!

In "Goodrich's History of England," for schools, the ancient fabrication again comes to light, that [26] "indulgences as they are called, were also to be bought; that is, permission to commit crimes." Markham's "History of England" teaches the youth [27] that "indulgences were privileges that were to be bought, allowing people to do things which were forbidden; but which they had a mind to do."

Item No. 2. [28] "It was considered a religious duty to go to the Crusades, and it was thought that those who died in the Holy Land were sure to be received into heaven, let their lives have been ever so bad." Item No. 3. [29] "Till the time of Wycliffe there were none but Latin Bibles, which were only to be found in possession of the priests; so that the mass of the people were kept in total ignorance of the Scriptures." Item No. 4. [30] "The venerable Bede made a translation of the whole Bible;" compare this with item No. 3, and with the first statement of Mr. Dickens "but

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24 p. 55.
25 p. 51.
26 p. 43.
27 p. 40.
28 p. 61.
29 p. 155.
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when the Popes began to rule the affairs of the English Church, none but Latin Bibles were allowed to be used, in order to keep the people in ignorance, that the priests and monks might make them believe what they pleased."

According to Richard Dana Skinner, in the "Catholic Review America" of March 2d, 1912, a professor of history at Harvard University, made the statement to his class, that "a careful study of the Jesuit order in history will show that its real motto—although a Jesuit himself would never admit it—is: 'The end justifies the means.'" Questioned after class by Mr. Skinner regarding proof for the statement: the Harvard professor gave the characteristic protestant reply, that there was none, but that "appearances pointed that way!"

In each and every historical excerpt to which the reader's attention has been called, all are of a date subsequent to "The Great Reformation," and emanate from that event as corroborative of its claims. In all these so-called historical facts, it is well to note that no attempt has been made—and as we may infer,—could not be made, to substantiate any one of them. These excerpts then must be considered, not as history, but as the statements of prejudiced writers who seek to distort and wrest the truths of history for partisan purposes.

In a book entitled "English History for Americans," by Thomas Wentworth Higginson, and Edward Channing, is found how the English people first became protestant, secondly catholic, and thirdly protestant again. "For many years the English still remained

pagan, worshipping the old Saxon gods; but just before the end of the sixth century Augustine, a monk, visited England. Fortunately for him, the king of Kent, named Ethelbert, had married a Christian wife, daughter of the King of the Franks, so Augustine was allowed to land.

"Between his wife's persuasions and those of this monk, Ethelbert became a Christian, and allowed Augustine to live at Canterbury, where the head of the Church of England has ever since had a palace, his title being that of Archbishop of Canterbury. . . . then by degrees all the other kings and their people became Christians. And what was almost as important, before long the English Church became a portion of the Roman Catholic Church, to which the leading nations of western Europe also belonged." Just how it could be said that a Church founded by a Catholic monk under the instructions of Pope Gregory I, could—instead of *at its foundation—"before long* become a part of the Roman Catholic Church," these protestant historians have neglected to inform us!

This visit of Augustine's was not the first attempt at introducing Christianity into Britain. History informs us that in the second century the Roman Pontiff Eleutherius, at the request of a British prince, sent two missionaries, Fugatius, and Dameanus, who have been regarded as the Apostles of Britain. Some centuries later, with the conquest of Britain by the pagan Saxons, all the refinements of the ancient Britons, together with the knowledge of the Gospel, were borne

down and swept away in the deluge of heathen barbarism that inundated the land.

The Britons, who escaped, retired before the victorious Saxons into Wales and the remote corners of the north. The natural ferocity of the pagan Saxons, in time yielded to the teachings of Augustine, whom Pope Gregory had sent for their conversion, and this rude and boisterous people were converted to Christianity. Of course, among a people just emerging from barbarism, there must have been many slips, and many falls, as the tide of civilization rose and fell. [31] Mr. Lingard says: "Whenever they forgot their new lessons, they fell back into barbarism, when they returned again to their teachers, they began to ascend the scale; their good actions were inspired by the Gospel, their bad deeds were the relics of paganism not yet fully eradicated."

Anent the conquest of the Britons—which took place long before the arrival of Augustine—the historian Green says: [32] "The Roman Church, the Roman country-house, was left standing, though reft of priest and lord." And again Mr. Green says: [33] "Before the landing of the English in Britain, the Christian Church stretched in an unbroken line across Western Europe to the furthest coasts of Ireland."

What Church was it that is here spoken of as the Christian Church? Mr. Green says: [34] "The monks of Lindisfarne looked for their ecclesiastical tradition,

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31 Lingard.

32 "Hist. of English People," p. 32.

33 Ibid., p. 48.

34 "Hist. of English People," p. 55.

not to Rome but to Ireland; and quoted for their guidance the instructions, not of Gregory, but of Columba. Whatever claims of supremacy over the whole English Church might be pressed by the (Roman) See of Canterbury, the real metropolitan of the Church as it existed in the north of England was the Abbot of Iona."

Mr. Green here seeks to show the existence of a more ancient Christian Church than that founded by Augustine, but he has only found, what was well known to be in existence, the Church of the Britons founded by missionaries sent by Pope Eleutherius. In this ancient Catholic Church, the teachings of St. Columba and the Abbots and monks of Lindisfarne, are found to be in perfect accord with those of Augustine and his followers. The many messengers of the gospel of peace, however separated by time or distance, had but the one message to deliver, the one faith to announce to all alike. Speaking of this fact Mr. Williams says:[35] "It is surprising that so many modern historians should have represented the Britons as holding different doctrines from those professed by the Roman Missionaries, though these writers have never yet produced a single instance of such difference. Would Augustine have required the British clergy to join in the conversion of the Saxons, if they had taught doctrines which he condemned? Bede has related with great minuteness all the controversies between the two parties. They all regard points of discipline. Nowhere does the remotest hint occur of any difference respecting doctrine."

35 "Hist. of Eng., by Henry Smith Williams, LL. D., Vol. viii, p. 45.

In pushing their way westward the followers of Augustine encountered, as they naturally would, the descendants of the Britons whom they found to be Christians like themselves, with the exception that they observed the festival of Easter upon a date different from the other Christian nations. The explanation of this circumstance is easy. When the barbarous hordes of the Saxons had overrun the land, and driven the inhabitants into the wilds of the west and north, the pagan conquerors remained as an impregnable wall, in front and between, the isolated Britons and the Roman See.

Although it occasionally happened that some unusually venturesome bishop would reach Rome by way of the sea, yet it was at long and irregular intervals, and they being so cut off, were ignorant of what was transpiring in the world around them.

There having been a variety of rules in use for determining the proper time for celebrating the great feast of the Resurrection, for the sake of uniformity a new rule had been adopted at Rome. With the existence of this rule, for the reason mentioned, the Britons were unacquainted and were still observing Easter by the same computation of time as did the first missionaries who, with the attestation of many miracles, had converted them.

It was perhaps but natural that when the converted Saxons who, as barbarians had driven the Britons from their homes and burned their churches centuries before, now came with a request that they change their ancient custom and conform to that of their old-time

conquerors, they should have met with a stubborn refusal.

It is interesting to note the result, to these ancient Catholics, of their separation from the Holy See, whereby they lost the missionary spirit and, instead of going forth to preach the Gospel to the pagan Saxons, remained at home and spent their time in well-nigh interminable debates upon abstruse subjects and intricate theological problems which, from the absence of a supreme authority to decide, never resulted in anything more satisfying than further discussion. If it please our adversaries, here is certainly a characteristic of protestantism, but it was a characteristic resulting from a condition of circumscribed environment other than normal, and which wholly disappeared after the Council of Whitby, where a final conclusion was arrived at by the rival factions. At this council, Colman, Bishop of Lindisfarne, [36] "pleaded for the Irish fashion of the tonsure and for the Irish time of keeping Easter. Wilfrid pleaded for the Roman. The one disputant appealed to the authority of Columba, the other to that of St. Peter. 'You own,' cried the King (Oswiee) at last to Colman, 'that Christ gave to Peter the keys of the kingdom of heaven—has he given such power to Columba?' The Bishop could but answer, No! 'Then will I rather obey the porter of heaven,' said Oswiee, 'lest when I reach its gates, he who has the keys in his keeping, turn his back on me, and there be none to open.'"

This was the momentous occasion when, according

[36] "Green's Hist. of English People."

to the Historians Higginson and Channing, "the English Church became a portion of the Roman Catholic Church," without changing a doctrine! This understanding of the power of the Keys, is very poor protestant doctrine, and the Bishop of Lindisfarne seems to have been ignorant of the protestant definition that the keys given Peter, [37] "were the keys of the rooms of the house and also where the provisions are kept!"

The existence of this isolated Church, having a different time for celebrating Easter from the other nations, is the slender thread upon which the Anglican Church hangs its hopes of being able to win the popular assent to its "Branch Theory."

[38] "There were present at the Council of Arles, A. D. 314, three British Bishops; Restitutus of London, Eborius of York, and Adelphius of Lincoln. At this Council the Pope's Legate presided and the decrees of the Council were sent to Rome for the signature of the Pope. The fact that these British bishops signed the decrees with the other bishops, shows that they acknowledged the supremacy of the Pope."

The contention that in England, alone of all nations, was a church for a time independent of the Roman See, is an assertion utterly devoid of historical proof.

It is often taken for granted, by the writers of history, that catholic sovereigns were accustomed to be invariably submissive to the authority of the Pope, who lorded it over them with all the pomp and circumstance of the most arrogant foreign power. In

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37 Prot. Commentator Ahrens.

38 "Historians Hist. of the World," Williams, p. 23.

histories written, in the interests of protestantism, the Pope is always bad, but "the king can do no wrong." It is always the civil government that is lauded, the hierarchy that is blamed. Whatever goes wrong in civil or religious history, is uniformly laid at the Fisherman's door. The fact is, that the sovereign was often a catholic in name rather than practice.

In catholic countries there has existed from the earliest times a union between the Church and the State. In this union the State received the emoluments pertaining to the partnership, the Church the opprobrium. It was to an extent appreciable, that, owing to this alliance, a decadence in the spiritual life of the Church can be traced. The State, in its pride and sense of power, often invaded the rights of the Church, confiscated her property and carried away captive, for political purposes, her Pontiffs. When it was to the advantage of temporal princes to uphold the authority of the Roman See, they did so, when it was advantageous for the furtherance of the same ends to ignore that authority, they manifested no reluctance in doing so; indeed to make as completely as possible the Pontiff into a puppet, was the aim of the secular powers. It has often been sought by the State to use its influence in Papal elections, and its power in forcing into vacant bishoprics those who might be made subservient to its will. In this way grave scandals sometimes arose, and the remonstrances of the Popes were often ineffectual in keeping ambitious and worldly men from occupying positions of great trust and responsibility in the Church. But while these abuses, directly trace-

able to the lust and greed of the Cæsars of this world, have been the occasions whereby our adversaries have sought our discomfiture; yet they have been of a temporal duration only and never could affect the infallibility of her teaching or the enforcing of her laws. "For the great truths which it is her mission to teach have," as Bishop Spalding says, "been fixed by the hand of God, and are unchangeable; but as it is her destiny to live in contact with human society in all its ever varying degrees of development and decay, it must also be her fate to find herself again and again surrounded and interpenetrated by abuses and disorders of all kinds."

Although the future attitude of the newly organized Republics of France and Portugal towards the Church may not be exactly foreseen, yet at one time or another, most Catholic Sovereigns have thought it consistent with princely dignity to make burdensome the wearing of the Triple Crown.

Among other historical inaccuracies, some inquiries might well be made anent the reliability of that trusted weapon of protestant controversy—the Spanish Inquisition. This arm of the civil power was professedly to be employed in preserving the Christian faith from the evil designs of the Moors and Jews. It was, however, from the beginning used largely as a political power in the upholding of the State's authority. Ferdinand, by the aid of the wisdom of this world, obtained the privilege of appointing the Inquisitors, and thus found, ready at hand, an instrument suitable to his aims.

As Dr. Brownson remarks: "It was solicited by the Spanish King, and conceded, though reluctantly, by the Pope, not as a tribunal against peaceable and inoffensive heretics, but it was established for the purpose of ferreting out and bringing to light persons who were secretly conspiring against royalty, as well as against religion; men plotting in secret to overthrow both Church and State by a violent and bloody revolution; persons whom our own laws would condemn and punish as criminals."

Spain had, at this time, brought to a close a long and stubborn contest with the Moors—the Cross against the Crescent. Was Spain, perhaps all Europe, to become Mohammedan? Would the Church, built on Peter, prevail against the gates of hell; or would the Lord's promise fail and he be no more God in Sion? The contest was long waged and sanguinary, with ever varying fortune, the tide setting now for, and then against, the Christian armies; till at last the infidel Saracens were overthrown and the victory was Christ's.

But war, always brutalizing and degrading, we may well suppose left for a time its distinctive mark upon the Spanish people, and those brave conquerors, inured to scenes of carnage, had become forgetful of the sacredness of human life, and with the finer sensibilities dulled by familiarity with strife and bloodshed, little wonder that they should have become, in some degree, callous to human suffering, as they laid heavy hands upon the conquered in the Spanish Inquisition.

We, who have received the faith as a free gift, little realize what that faith cost our fathers in the past,

and as we compare our favored day of religious toleration with those turbulent ages now supposedly gone forever, our wonder is excited that those who professed to be followers of the Prince of Peace could have been so far removed in spirit from that perfect example. But we are all influenced in a great measure by our surroundings, and that which is customary and usual, seems to us at the time to be right. Doubtless the Spanish Inquisition occasioned less unfavorable criticism at that time, than when viewed by succeeding generations, as when Melancthon wrote anent the burning of Servetus, that "the magistracy of the republic of Geneva gave, by putting Servetus out of the way, a pious and memorable example to all posterity"; he had no premonition concerning the light in which "all posterity" would ultimately regard it.

Perhaps we shall never know what degree of severity was necessary to keep in order the many thousands of Moors and Jews who, that they might be permitted to remain in Spain, professed the Catholic faith; but it is fair to presume that a conversion which was the outcome of such motives, could hardly have been genuine and that while professing Christianity outwardly, they were as before infidel Moors and secret enemies.

In the "New International Encyclopædia," a work usually free from offensive partisanship, is found a definition of the Auto-da-fe, which owing to its advocacy of protestant misrepresentations, seems an exception to the rule. This article received its inspiration from a chapter on the Inquisition in Prescott's life of Ferdinand and Isabella, and that chapter of misinforma-

tion in turn imbibed its maliciousness from the poisoned fountain of history prepared by the ex-priest Llorente. In the thirty-five pages of Prescott's chapter, twenty-four citations are found from Llorente's false history. After this article on the Auto-da-fe, where the statements of Llorente are given as facts; in another volume of the same work, speaking of Llorente, he says: "His statements deserve no credence whatever." It is unusual certainly to produce in evidence a witness of one's own discrediting, and it here seems the less necessary, as those in possession of reasoning faculties could not be expected to believe a statement of the ex-priest's so monstrous as that, "those who made profession of the Catholic Faith at the last moment," instead of being burned, "were so favored as to be strangled!"

In a note at the close of the chapter on the Inquisition Mr. Prescott cannot forego the pleasure of further eulogizing his friend Llorente as follows: "Llorente is the only writer who has succeeded in completely lifting the veil from the dread mysteries of the Inquisition. It is obvious how very few could be competent to this task, since the proceedings of the Holy Office were shrouded in such impenetrable secrecy that even the prisoners who were arraigned before it, were kept in ignorance of their own processes. His official station afforded him every facility for an acquaintance with the most recondite affairs of the Inquisition."

The reason why "Llorente was the only writer who has succeeded in completely lifting the veil" is told by himself in his "history." After he had finished consult-

ing the records, he finished the records also by making light of them. "I burnt," he says, "with King Joseph's approbation all the criminal processes save those which belong to history by their importance or celebrity, or by the quality of the person, as that of Caranza, and of Macanez, and a few others." "Was there no place," says Balmez, "to be found in Madrid to place the proceedings and documents, where they could be examined by those who, after Llorente, might wish to write the history of the Inquisition from the original documents?"

Llorente's "History" was written in the interests of the Bonapartes. It seems to have been the ambition of the Man of Destiny—whose destiny it was to pine on a barren isle for the general benefit of mankind—to place on the different thrones of Europe his relatives that all might enjoy the blessings of good government under the Bonapartes.

Llorente, whose forced resignation as Secretary of the Inquisition had been promptly accepted, in 1791, after engaging in sundry occupations, lent or sold the aid of his pen, in assisting Napoleon to place his brother in 1808 upon the Spanish throne.

Llorente uses a citation from the Jesuit writer Mariana to the effect that two thousand victims perished in 1482 in the dioceses of Seville and Cadiz alone; whereas what Mariana does say is, that the number given was for all Spain and for the fifteen years of Torquemada's administration. The statements of Llorente concerning the hundreds of thousands who perished in the 331 years of the Inquisition in Spain, are

now generally discredited by all historians. Even the "dyed in the wool" Prescott writes: "One might reasonably distrust Llorente's tables, from the facility with which he receives the most improbable estimates, in other matters, as, for example, the number of banished Jews which he puts at eight hundred thousand. I have shown from contemporary sources that the number did not probably exceed one hundred and sixty thousand."

The Spanish Inquisition took cognizance of a large number of crimes, among them, polygamy, usury, seduction, treason, sacrilege, public blasphemy, church-robbery, murder, smuggling, theft, etc. Heresy, being but one among many, much the larger number were punished for other crimes.

The great assistance which Llorente's "History of the Spanish Inquisition" has been to the cause of protestantism, has been fully appreciated by that party. The fearful exaggerations of the main facts by the ex-priest still further by easily excited minds multiplied have proved a veritable fortification from whose battlements young orators have long hurled deadly missiles of eloquence, and the pen of the ready writer secured for its owner—renown.

As a case in point, Mr. Prescott says: "This work of Llorente well deserves to be studied, as the record of the most humiliating triumph which fanaticism has ever been able to obtain over human reason, . . ." and "that the embers of this fanaticism may be rekindled too easily, even in this nineteenth century."

The words of warning of this prejudiced writer,

anent the rekindling of the embers, etc., had their fulfillment not long afterwards in Prescott's native city, in another "humiliating triumph of fanaticism over reason," when a large number of Boston's bravest citizens of pre-revolutionary blood, under the spell of a frenzied burst of "fanatical" oratory indulged in, it is alleged, by a member of the Beecher family, proceeded to the rural borders of the adjacent city of Charlestown, and there, at dead of night, made a furious onslaught on a Catholic Convent occupied by a few defenseless and gentle Nuns, and their young lady pupils. When daylight was near at hand the dim outlines of crumbling walls and smoldering ruins—where at yesterday's vesper hour had been a stately convent fair to see, dedicated to prayer, retirement from the world, and the education of youth—was all that these brave and gallant gentlemen left behind them on the homeward march!

A very temperate and unprejudiced article from the New International Encyclopædia is here cited:

[39] "By Ferdinand and Isabella, in consequence, it is said, of the alarms created by the alleged discovery of a plot among the Jews and Jewish converts—who had been required either to emigrate or to conform to Christianity—to overthrow the Government, an application was made to Pope Sixtus IV. to permit its—the Spanish Inquisition—reorganization (1478); but in reviving the tribunal the Crown assumed to itself the right of appointing the inquisitors, and, in fact of controlling the entire action of the tribunal. The establishment of the tribunal was sanctioned by the Cortes at Toledo in

[39] Vol. x, p. 37.

1480, and from this date the Spanish Inquisition became a State tribunal, a character which is recognized by Ranke, Guizot, Leo, and even the great anti-Papal authority, Llorente. In order to prove that the Church generally, and the Roman See itself was dissociated from that State tribunal, the bulls of Pope Sixtus IV., which protested against it, are cited. Notwithstanding this protest, however, the Spanish Crown maintained its control of the Inquisition . . . In 1483 the Dominican Thomas Torquemada became the first Grand Inquisitor. The Popes attempted to control the arbitrary action of the royal tribunal and to mitigate the rigor and injustice of its proceedings, but these measures were ineffective to control the fanatical activity of the local judges. When, however, Spain sought to introduce its peculiar Inquisition into Naples also, Pope Paul III., in 1546, exhorted the Neapolitans to resist its introduction. However severe the weight of the Inquisition may have been on heretics and unbelievers the number of its victims as given by Llorente, an unreliable historian of the Inquisition, is enormously exaggerated. His statements deserve no credence, whatever, although he had excellent opportunities of learning the truth, as he was the secretary of the Inquisition for a time.

"He was a violent partisan, and his errors and exaggerations have been exposed, especially by Hefele in his Life of Cardinal Ximenes. Ranke does not hesitate in his Fürsten und Völken des südlichen Europas, to impeach his honesty. While he gives the number of executions as three hundred and forty-one thousand

and forty-two, for the three hundred and thirty-one years of its existence, the Catholic authority, Gams, states four thousand to have been the total. . . . The Spanish Inquisition is condemned by protestants, and non-Spanish catholics alike. Spanish catholics, however, are inclined to defend it, and hold that its form of proceeding was not as usually stated, but was fair and equitable, considering what a fearful crime heresy is in the eyes of the Catholic Church. There is no doubt that many of the crimes tried by the inquisitors were such as would now be brought into our ordinary civil courts."

Llorente, by burning the major part of the documentary evidence regarding the acts of the Inquisition, has left the number of its victims largely a matter of conjecture, but whatever that number may be, it is certain that a small percentage was for the crime of heresy. It was known to be principally a State tribunal and that [40] the receipts from confiscations, fines, and all other sources of revenue from the inquisition went directly to the royal exchequer.

The King, and the Inquisitors of his appointment, and no one else, were responsible for the acts of cruelty which have been charged to the Inquisition in Spain.

The Pope was the first to make protest, saying to Ferdinand and Isabella that "mercy towards the guilty was more pleasing to God than the severity they were using." The Pope, seeing his protest ignored, wrote again in the following words: "Since it is clemency which, as far as is possible to human nature, makes

40 "Princes and Peoples," Rancke, Vol. i, p. 241.

men equal to God: We ask and entreat the King and Queen by the tender mercies of our Lord Jesus Christ to imitate him whose property it is ever to show mercy and to spare, and so to spare the citizens of Seville and its diocese," etc. The Pontiff finally granted the right of appeal to the Roman See, to which already large numbers had fled for protection.

These poor people who fled to the Pope, must have been able to recognize a friend in need with greater certainty than those writers who make history to order can be supposed to know or to be willing to admit. There is an old saying to the effect that "the city of the Popes is the paradise of the Jews." The Roman Pontiffs never regarded the Spanish Inquisition with favor. Leo X. desired its abolition and in 1519 excommunicated all the officers of the tribunal of Toledo for their cruelties. Paul III., Pius IV. and Gregory XIII. opposed its introduction into other dependencies of the Spanish Crown.

Archbishop Spalding says: [41] "To charge the Popes, or the Catholic Church, with the abuses of the Spanish Inquisition is most unjust. It is certain that they did everything in their power to restrain the excesses of that tribunal, and if they at times failed, it was the fault of temporal princes, not of the Church. One fact would alone suffice to show how utterly unable the Pope, and even a General Council, was to reverse one of its decisions. While the Council of Trent was in session, Bartholomew Caranza, Archbishop of Toledo, and Primate of all Spain, was arrested by the Inquisi-

41 "Miscellanea," Vol. i, p. 232.

tion (1557) at the command of Philip II., and kept eight years in prison, for having incurred the royal displeasure, and on a charge of heresy. As soon as the distinguished prelate's innocence was known Paul IV. and the Fathers of the Council entered energetic protests against such proceedings, and demanded the liberation of Caranza. But their efforts were unavailing; the Inquisition remained inflexible, and the imprisoned Archbishop was released only after eight years of captivity. If this fact does not prove that the Church had no control over the Spanish Inquisition, and consequently cannot be held responsible for its abuses, we are at a loss to find better evidences of our contention."

It should be taken into consideration by those who indulge in severe strictures concerning the Spanish Inquisition, that cruel punishments for crime were customary among all nations even long after that time. In England under the protestant Inquisitions of Henry and Elizabeth, peaceable and unoffending catholics, who denied no tenet of the faith that Augustine had taught, were for the one offense of being catholics treated far more cruelly than were those enemies of all religion, law, and order in Spain.

The scope and design of the Spanish Inquisition was the punishment of offenses against law, both human and divine; that of the English Inquisition, to punish those who, through unjust laws, reduced to the extremity of choosing between obedience to God, and obedience to man, chose the former. The recounting of all the ingenious means which, in these Inquisitions, cruel men devised to furnish so many with a martyr's

crown, would be serving but a poor purpose. It is often better to forget than to remember. Let protestants forget the Spanish Inquisition where none of their belief were called upon to suffer, and catholics forget the English Inquisition where all did suffer for professing the ancient Catholic Faith, and both remember the beautiful words of our present Pontiff, that "no good cause was ever built on the ruins of charity."

The Catholic church—notwithstanding what protestant writers may say to the contrary—because she is God's church and the reflection of his will, is always on the side of justice, mercy, and peace. With her, faith, hope, and charity abide, "and the greatest of these is Charity."

The supreme Pontiff rebuked the Catholic Sovereigns of Spain, and excommunicated the officials of the Inquisition when other means failed. The Church used all her influence to inspire the inquisitors with that charity of which she, in the spirit of the Master, is the example. The Papal power encouraged the oppressed to appeal their causes from their cruel judges to the Holy See, which court of mercy was free to all; where human life was sacred, and death penalties for heresy unknown.

To the Eternal city under the benign rule of the Popes, we see Jew and Christian alike, from the storm of a relentless and cruel persecution under kings—turn their steps as to a haven of rest.

# CONCLUSION.

Having largely exceeded the limits set for this work, and having dealt at sufficient length with the doctrines of the Catholic Church, which have been the subject of controversy, there remains but the summing up and the final closing.

The claim advanced by protestants is, that the first Church established, in the course of a few centuries—exact time not agreed upon—fell into many dangerous errors, and instead of remaining "the pillar and ground of the truth," became a pillar and ground of untruth; a teacher of idolatrous beliefs and practices foreign to the purpose of its institution.

To justify a new departure from a long established course, it is customary to put forth the best possible reasons for the action taken. We may well suppose that the assertion that the old was incompetent, and the new a necessity, was the best that could be devised; and it has been so industriously hammered upon, driven in and clinched in the protestant mind, as to be relied upon as a complete refutation of all catholic claims.

There is an appearance of plausibility in this excuse, traceable to the wrong ideas and bad example of many careless lives in the Church at this time. The most dangerous foes are often those of our own household: the lame, the halt, and the blind in the faith, in the lure of the gay world's splendors, find in its promise of a quick return for small investments,

a charm more potent than that long deferred promise of happiness which religion offers as the reward of a well spent life.

The accusations of protestants, anent the evil living and the worldliness of so many at this time we cannot deny; but until it can be shown that this falling away from former standards, was the outcome of the Church's teaching—and that too in an age that produced such men as a Francis Xavier, Sir Thomas More, Bishop Fisher, Loyola and others—these accusations fall far short of the mark.

In the New Testament's account of the Church's founding it will be noticed that the care bestowed upon it was largely in the interests of perpetuity, and no hint is seen regarding its possible failure in coming time. The "reformers" who have invented this theory concerning the Church's failure, have done the best they could to justify the breaking of Christian unity; but which, by its lack of forethought, has brought them in direct opposition to revealed truth, which so clearly proclaims the Church's indefectibility, whilst they dishonor God, by ascribing to him an imperfect work which needed for its improvement the finishing touch of man. The Scripture, as though in anticipation of this heresy that God's Church must fail that his creatures might make a better one, sends its ringing denial down the ages in the divine Master's words, "the gates of hell shall not prevail against my Church."

By denying the necessity of a supreme head, and the substitution of the *wrong* of [1] "private interpreta-

[1] II Peter 1, 20.

tion" in place of that authority; the "rival churches" are always in doubt, having opinions only where they should have faith, and are in like condition with civil courts having no judge.

"The difficulties of belief are great," says Dr. Fairbairn, and if we contemplate the mighty army of unbelievers who by reason of these "difficulties" have lost the faith, the truthfulness of the confession must be conceded. But from whence came these difficulties? Was it our Lord's design to place obstacles in our way that the search for truth might be the more illusive? No, he desired the truth for all men, for in truth lies the way of salvation. The difficulties of belief then have come through mankind themselves. Who were the guilty ones?

It is acknowledged that up to the time of "The Great Reformation"—although no age had been without its heretics—the faith of the masses was definitely settled, and the air reasonably clear of fruitless discussions concerning it. The Church, as far as it was possible, familiarized the illiterate people of early times with the great truths of the Bible, and taught the doctrines she had been divinely commissioned to teach, with authority; and difficulties of belief were comparatively unknown.

The "difficulties of belief" then, came with "The Great Reformation," and the innovators who made the criminal mistake of essaying to reform God's Church, rather than men's lives, were the guilty ones. Bewildered by a host of contradictory teachers whose private opinions regarding the meaning of each text and

psalm serve to obscure rather than reveal the truth, causing the mind to become unsettled, and appalled, at the utter hopelessness of the task of investigating the legion of opinions that have intruded themselves upon the world through the medium of private judgment, as a natural result, men have been driven at last to give up all hope of being able to unravel the tangle, and so settle down into an apathetic slumber from which one might as well attempt the awakening of the dead.

Among these disheartened ones—wrecks that strew the shore line of protestantism—are to be seen the host of one time believers, who may be styled the religious fad followers, who have made a finish of the faith in the superstitions and heretical beliefs of the day; such as Spiritism, Theosophy and Christian Science, together with other ghosts of past heresies, that seem in their turn to come upon the stage, excite a nine days' wonder, and fade from sight, as moving pictures that have served to grace a holiday on their way to oblivion.

[2] "The Protestant churches," says Mr. Ray Stannard Baker, "may be said, indeed, to have no longer any very positive convictions or any very definite program. They no longer believe their own creeds; and the old fervor of hostility with which they becudgeled one another—a sign of life at least—has departed. No longer fighting one another, neither do they unite: there is no fire to fuse them. Scarcely two ministers,

[2] American Magazine, June, 1909.

let alone two denominations, agree either on doctrine or methods of work."

The unenviable opinion here expressed regarding the present condition of the protestant churches, is largely shared in, both by some within and many without the fold—the latter, recognizing that other sad fact, that the cessation of old time hostilities may not be caused so much from change of heart, as from indifference.

The history of protestantism from the acceptance of its appropriate name at the Diet of Spires, A. D. 1529, to the present day, is one of continuous but unavailing effort in the search for truth. What is religious truth? Where shall we find it? No answer entirely satisfactory has been found, and yet this truth, which our separated brethren think they cannot find, is absolutely necessary to salvation. Perhaps no saying among protestants is oftener heard, than that "there's good in all churches." Good presumably means truth.

Has protestant thought ever considered the effect of one church—among the four hundred and one—with sufficient scope to take in all truth, and leave all the error to the four hundred? Why would not such a division be preferable to the equal distribution of truth and error among all? Those preferring truth, could find it in the one Church set apart as its home; while those who regard error as being preferable could find it in its numerous abodes, with little effort.

The only objection might lie in the loss of that spirit of commercialism whose maxim is, that "competition is the life of trade." But then, religious teach-

ing was not primarily intended to provide the many with an easy, respectable, and remunerative vocation in life.

In the New Testament it is found that [3] Christ—not Luther, Knox, Wesley nor Henry VIII.—built the Church, and that [4] all were to hear it as it was the [5] pillar and ground of the truth; [6] kept in all truth by the Holy Ghost for all time. Is not this that one Church mentioned which enjoys a monopoly in the truth?

The churches founded by the distinguished gentlemen named, fifteen centuries after Christ founded his Church, can lay no claim to being *churches* of Christ, because Christ founded but one Church, and that one, upon a foundation that the "reformers" do not recognize. It follows then, that the churches of the "reformers" are not pillars of truth preserved from error by the Spirit of truth, for the reason that they were established for the express purpose of perpetuating a diversity of faiths having in each a portion of error; while the mission of the Holy Ghost was the preservation from error of that one Church of Christ, that in her, eternal truth might abide. The four hundred other churches mentioned are then most certainly the churches of error, whose founders were men.

The way of truth must be an easy way to find an open thoroughfare for all, where not only the rich and the learned, but the poor and the unlearned trav-

[3] Matt. xvi, 18.
[4] Matt. xviii, 17.
[5] I Tim. iii, 15.
[6] John xv, 26; xvi, 13.

eler, should, with unerring certainty, be conducted to the goal of his aspirations and desires. That God in his wisdom did provide such a way wherein [7] the wayfarer, though he be a fool, need not err therein, is shown in the Scriptures and in the teaching of the Fathers. "And a path and a way shall be there, and it shall be called the holy way . . . and this shall be unto you a straight way, so that fools shall not err therein." (Isaias xxxv, 8.)

It is recorded in the divine Word, [8] that a certain proud man, having apparently an incurable disease, refused a proffered remedy because of its simplicity and ease of application. So with the truth, humility rather than great learning is the chief requisite for the search. We need not go abroad; truth is the nearest of all things to us. What is truth, asked Pilate of the Divine Man of Galilee? What is truth, ask the "rival churches," where is it to be found? The answer is found in "the open Bible," and in the words of the divine Saviour of men expounded to us by his representative, the Church. This answer once accepted sets at rest all doubts. It is the one sure guide-post to the truth eternal. Among the cross-roads this points to the only true way.

Strange to say, "the plain and simple language of the Bible," that answers this question, seems to awaken in the hearts of our brethren of the Christian name, sentiments akin to those of the contemptuous Syrian, as he first beheld the semi-turbid waters of the Jordan.

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[7] Isaias xxxv, 8.
[8] IV Kings, 5.

"Upon this rock (Peter) I will build my church and the gates of hell shall not prevail against it." It is necessary then in the search for truth but to look for the Church built on Peter, and any fool should be able to find that, as in the assertion of the Catholic Church to the right of that particular foundation, she has never heard of a rival claimant. Among the countless authors of sects, cults, and fads, no one *has been allowed* to claim a participation in the rock; thus leaving that foundation as the great distinguishing mark of the one, true and only Church founded by the eternal Son of God!

How easy then to find the truth; how easy to recognize God's Church, founded upon the rock, as distinguished from the temporal works of man founded upon the shifting sands, emblems of insecurity and endless change. Seeing that in the foregoing pages the more thorough the investigation, the more conclusive the conviction, that in the one Church built on Peter, by Christ himself, we have found the truth for which we so long have vainly sought; let us not undervalue it because we have found the priceless treasure in the old well trodden paths, rather than in the new, or because it comes unattended by blare of trumpets such as Naaman thought to be the fitting accompaniments of his cure; but with true humility wash in the Jordan near at hand, without thought of broader, fairer, rivers in distant lands.

But if, in blind and unreasoning submission to ancient prejudices, our friends will seek to maintain that this Church—whose foundation, being solidity itself,

effectually preserved the superstructure from change and decay—as time went on finally succumbed to human wiles and fell from its original uprightness like a strong tower overturned, we ask: If this were true of the Church built upon a rock, what confidence can be reposed in the various so-called churches of "the reformers" built upon the sand? Moreover, on whose warrant do we rely for the permanent stability of the Church of Christ? Is it not on the words of Christ himself, its founder, who said, "Heaven and earth shall pass away but my word shall not pass away." (Luke xxi, 33.)

What perversion of reason this, to reject the teaching of the only Church claiming divine foundation and the ability to declare the truth infallibly: and put trust in churches whose chief dogma—and the one to which all subscribe—is their liability to teach error! If our divine Lord was not the founder of the Church of pre-reformation days, will our friends kindly tell us who was? We are able to tell them the name of the man, or men, who were the founders of every protestant church in existence. That the Catholic Church was the first Church is shown by protestants themselves, who every time they pronounce their own name acknowledge that Church a prior fact. Had there not first been catholics, there could have been no protestants.

The doctrines of the Church herein specialized have been traced to the beginning of the Christian era and are conclusive as evidence concerning the establishment of those doctrines in the first ages of the faith,

with which we are familiar at the present day. As St. Peter received the keys of the kingdom, we find him the head shepherd of the flock; it was an every-day expression in those days that "the Church was built on Peter." St. Paul says "we have an altar," and lo, in every Church an altar is found. As an altar presupposes a sacrifice, we find the sacrifice of the new law called the Mass, everywhere offered "from the rising of the sun to the going down of the same."

Confession as required by the New Testament, is found among us, and those also who separated from us before "The Great Reformation." In the light of the early Church History written by the Fathers—not in a controversial spirit, because there was no controversy then—can be seen how the working machinery was first put in order, together with the Gospel teachings, beliefs and practices of the Church at this early day.

The shrewd "reformers," seeing in this early history of the Fathers, the condemnatory witness to their innovations, made haste to declare that everything necessary to salvation was contained in the Bible. By the Bible, was of course, meant Wycliffe's false translation, and the explanation of its texts was by private interpretation, without reference to the understanding of the same by the first professors of the Christian faith.

Here then were effaced the records of fifteen centuries of Church history. In this complete break with the past no further attention was to be accorded to the first teachers of Christianity, many of whom had been

instructed by the pupils of apostolic men. What the primitive Fathers taught, or what they thought, "the reformers" did not care to know. Because the past was an undesirable witness to their new departures from the form of sound words, its voice must needs be stifled in a stentorian trumpeting of "The Great Reformation." Here, if we will hear "the reformers," the "pure Gospel," freed from the shackles of Rome, was to have free course and be glorified. Here, by the assistance—most opportune—of the art of printing, all were to drink from the Gospel fount before kept under lock and key by those seeking profit from the people's ignorance.

Now that four centuries have passed, have these utopian dreams been realized? Private judgment as a rule for explaining Scripture, has resulted in as many conflicting interpretations as there have been interpreters, until all certainty in doctrinal belief has been lost. The children of "the reformers" are proverbially reticent when creeds are referred to, and some among the more progressive have declared from rostrum and pulpit, that [9] "creeds are passing away." Now, if protestants can no longer listen to the summary of the faith contained in a creed, what may be assumed regarding their attitude toward the faith entire? Are these the days mentioned in Scripture when men "will no longer endure sound doctrine"?

As a further consequence of "reforming" the doctrines of God, is seen the great increase in crimes and disorders of all kinds, and those who reason on right

[9] Trinity Episcopal Church, San Francisco.

lines will not long be in doubt concerning the cause. The representatives of twentieth century Christianity have been quick in their appreciation of those hired shepherds who, yielding to pressure from the pews, have kindly consented to reassure their sheep anent the fire unquenchable, and to consider hell as a phantasy of the dark ages. They readily enough accept Scriptural authority for life everlasting, but deny the same, as proof of everlasting death, which means eternal damnation. In an excessive hope anent the mercy of God, they forget the majesty of the great Lawgiver, whose sword is one of inexorable justice.

It looks well in magazine articles and poems to dilate our fancy with the statement that "punishment is reformatory; that right actions spring from a love of our fellow man, of justice, of right; and not from slavish fear." This is a happy thought, but the falsity of it is, that for the greater number, the *knowledge* of right is insufficient to insure right doing.

It is not an unwarranted supposition that many who have been strongly tempted to do wrong did not succumb, largely through fear of detection and punishment. If the motive that deterred them was questionable, the result was unquestionable, which leads one to think that to obey God through a wholesome fear of his judgments, is greater wisdom, than to disobey him through lack of fear of his retributive justice.

"Fear God and keep his commandments."

Although our best motives are superior to those mentioned, they are often inferior to what we think them, and at best will not stand the searchlight of

God's scrutiny, for we are but weak children of a parentage, which, through temptation, sinned and fell from its high estate. Since the happening of that—for us unfortunate event—the tendency of all mankind, unrestrained by God's grace, spiritual enlightenment, and belief in rewards and punishments, is to descend the moral gamut to the depths of that paganism from which our progenitors were raised by the first preaching of the Gospel.

To the efforts made for the abolishment of hell, by modern protestants, may be largely attributed what may be called a general breakdown in the morals of mankind. We are as the children of a much too indulgent parent, from whom the scepter of family authority has been wrested, and in which punishment no longer follows disobedience. It is above all things sad, that we should need a hell to drive us into heaven; but salutary fear of the judgments which God has pronounced against the sinner, has done more to people heaven with the redeemed of Christ, than perhaps any other motive. Those who fear reptiles, take heed to their steps. Those who fear hell, shun the broad way, and easy grade, leading to that destination.

As the attempted abolition of hell has been attributed to modern protestants, a quotation from one of their number is introduced in confirmation. [11] Rev. Rector W. A. Guerry says: "In our reaction against the hard and rigid theology of our puritan forefathers and the views which prevailed even in our own

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10 Eccle. xii, 13.

11 Rev. W. A. Guerry, "The Churchman," Sept. 29, 1906.

Church a generation ago, touching the irrevocable fate of the damned, the pendulum bids fair to swing too far in the opposite direction. We preach to-day an easy and consoling Gospel rather than the strong and virile Gospel of Jesus Christ, which did not hesitate to talk about the horror of the outer darkness and the weeping and gnashing of teeth of those who had been cast out."

The protestant Doctor here admits that his Church has changed its belief, in one generation, concerning hell. Admits that his Church does not preach the Gospel of Christ, but a manufactured gospel condescendingly consolatory to the pew holders!

Having now traced briefly the history of the decline of protestant faith from the time of its institution to the present day, where, in its devious wanderings and turnings, it is lost to view in many new and dangerous superstitions; let us turn and for a moment fix our attention upon the one true Church of the one true God, the Holy Catholic and Apostolic Church.

If there were many abuses of doctrines in the Church prior to "The Great Reformation," they serve to remind us that all good things have at some time been misused. The desirability of a true reformation in the lives of the many was acknowledged by all who had the welfare of the true faith at heart. If "the reformers" had been what their name signified, they might have rendered valuable aid in the accomplishment within the Church of a true reformation, but unfortunately they were revolutionists rather than reformers.

We have listened to the panegyrics of Macaulay and Gladstone, in their unguarded moments; let us now hear another gifted descendant of the reformers. Dr. Lord says: [12] "And what a marvelous vitality it (the Church) seems to have! It has survived the attacks of its countless enemies; it has recovered from the shock of the Reformation; it still remains majestic and powerful, extending its arms of paternal love . . . over half of Christendom.

"As a temporal government rivaling kings in the pomp of war and the pride of armies it may be passing away; but as an organization to diffuse and conserve religious truths . . . it seems to be as potent as ever. It is still sending its missionaries, its prelates, and its cardinals into the heart of protestant countries, who anticipate and boast of new victories. It derides the dissensions and the rationalistic speculations of protestants, and predicts that they will either become open pagans or re-enter the fold of St. Peter.

"No longer do angry partisans call it the 'Beast' or the 'Scarlet Woman' or the predicted 'Antichrist,' since its creeds in their vital points are more in harmony with the theology of venerated Fathers than those of some of the progressive parties which call themselves protestant.

"In Germany, in France—shall I add in England and America?—it is more in earnest, and more laborious and self-denying than many sects among the protestants. In Germany—in those very seats of learning and power which once were kindled into lofty enthusiasm

12 Lord's "Beacon Lights," Vol. ii, p. 136.

by the voice of Luther—who is it that desert the Churches and disregard the sacraments, the catholics or the protestants?"

This unlooked-for manifestation of fairness, so contradictory to previous writings, can be received only upon the supposition that, in seeking inspiration from nature, this gifted writer had encountered some wandering zephyr blowing over the sun-lit fields of spring, which had, kindly for him, lifted the prenatal veil of prejudice that enshrouded his mental vision, and bestowed a gleam of light in which to pen these words.

In God's good time, by the hands of his saints, the Church was reformed without the shedding of blood or the changing of a doctrine. She teaches the same faith at the present day that she taught in days past to the Christians in the catacombs on the Appian Way; the same that gave the martyrs courage to face the lions in the amphitheater at Rome; that Augustine brought to England, and Boniface to Germany; by which St. Francis Xavier Christianized the Indies and Japan, and in fine, the same by which all the nations of the earth first heard the name of Christ.

The Church of the past, the present, and the future, venerable with age when protestantism first saw light, yet still in the spring-time of life. She has seen the rise of all the nations of earth, and will be here to chronicle the downfall of all governments and peoples who in the days of their prosperity forget God.

The Church that in all ages has suffered persecution by the world, because it was not of the world. The Church which is the foe of the oppressor and the

liberator of the slave. At her hands the orphan finds succor and the aged a home. At her altars the rich and the poor, the beggar and the prince, are equal. The Catholic Church is the most perfect expression of pure democracy on the earth to-day, and as her divine Lord, so she is no respecter of persons. While sternly denunciatory of sin, yet she ever extends her arms imploringly towards the wandering sinner inviting his return.

Though shame be on the name or contagious diseases threaten the body; should chains, the scaffold even, confront; the true shepherd would not ignore the disgraced or infirm sheep of his flock, for the ear of the catholic priest is ever open to the cry of the afflicted and distressed. While showing due care for the best interests of those in high stations of life, he is better known as the friend and counselor of the poor.

The voice of the true shepherd will be the last sound to reach our ears, as the ebb tide rolls out to the waiting sea, and the mists and the darkness of that night in which no one can see to repair the imperfections of their work—settles down upon us as we float out to that "new and undiscovered country" beyond the narrow boundaries of time.

Not even death can place us beyond the faithful shepherd's ministrations; for not until released from purgatorial fires—the hay, wood, stubble, burned—and we the face of the great Shepherd, Jesus the Son of God, behold, will the voice of fervent supplication

cease to rise on high for us in the Church Militant here below.

The Catholic Church stands to-day by far the noblest institution on earth, the unchangeable Church of the unchangeable God, rightly claiming the submission of every soul on earth. The infallible, the indefectible, the holy. The mouthpiece of God to declare his will to the nations, and the channel of his graces to the souls of men. Her portals are as the gates of heaven to weary souls, her tabernacles the dwelling places of the august "Prisoner of Love," that silent sentinel of the altar sweetly reposing but watching always for the hour when foot-sore and weary with the chase after earthly goods and honors transitory, his children frail, but yet the objects of a Redeemer's love, will return to the altar of God, "to God who rejoiceth their youth," where he, under the sacramental veils hides his resplendent face, but floods the souls of contrite sinners with the light and glory of his love.

This is the heavenly benediction. This is that perfect peace that comes to us when we, freed by the great consolatory Sacrament of penance from the burden of our transgressions, receive, not bread and wine, the emblems of earth's joys and feasts, but the bread of heaven which is the Body and the Blood of our divine Redeemer Christ the Lord.

Then is heaven opened and peace as a broad river under God's sunlight turned to gold, and flowing in beauty and great majesty to the sea, fills all hearts, as the Father, the Son, and the Holy Ghost, one eternal God, looks down upon his children with countenance benign, and gives his blessings manifold to all.

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